

Zion's Herald

Wednesday, June 29, 1898

THE ROAD HOME

EMMA A. LENTE.

*O Pilgrim, as you journey, do you ever gladly say —
In spite of heavy burdens and the roughness of the way —
That it does not surely matter, all the strange and bitter stress,
Heat and cold, and toil and sorrow — 'twill be healed with blessedness —
For the road leads home ?*

*Home ! the safe and blissful shelter where is glad and full content,
And companionship of kindred ; and the treasures early rent
From your holding, shall be given back more precious than before.
Oh ! you will not mind the journey with such blessedness in store,
When the road leads home.*

*Oh ! you will not mind the roughness nor the steepness of the way,
Nor the chill, unrested morning, nor the dreariness of the day ;
And you will not take a turning to the left or to the right,
But go straight ahead, nor tremble at the coming of the night,
For the road leads home.*

*And often for your comfort you will read the guide and chart ;
It has wisdom for the mind and sweet solace for the heart,
It will serve you as a mentor, it will guide you sure and straight,
All the time that you will journey, be the ending soon or late, —
And the road leads home.*

*Then let the winds blow chilly, they cannot chill your heart ;
Let the burdens press full heavy, and bravely bear your part ;
You have only once to travel o'er the rough and thorny way,
And there always comes a sunset to the longest, weariest day, —
And the road leads home.*

SPECIAL OFFERS

In response to requests from our ministers who represent that they would be aided in their efforts to put ZION'S HERALD into more Methodist homes if special trial offers were now made, the publisher announces the following propositions:—

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The paper will be sent to new subscribers from July 1 to Oct. 1, 1899, fifteen months, for two dollars and fifty cents.

No pains will be spared to provide our readers with the latest and most reliable information concerning the war and all other current and world-wide events of importance. During the summer months we aim especially to make our pages interesting, comprehensive and educational.

Will not our ministers, and, indeed, all our old constituency, inform non-subscribers of the special offers?

All orders should be addressed to A. S. WEED, the Publisher.

WAR NOTES

—The four sons of Mr. Margaret Phillips, a widow of Long Island City, N. Y., have enlisted. They are John, sergeant; Joseph, corporal; Thomas, private; Charles, private. All are members of Company D, Sixty-ninth Regiment, U. S. Volunteers.

—On Admiral Dewey's flagship "Olympia," now at Manila, a little newspaper is edited and printed by the men, called the *Bouncing Billow*. A recent number contains an obituary notice of a sailor, which expresses the conviction that he "has simply gone on before to the bright haven where his spirit will receive life eternal, and where, please God, we shall all meet to be reunited forever." The same number contains this notice: "Floating Christian Endeavor Society. Meetings every Friday night at 8 o'clock in the officers' smoking-room. Everybody welcome."

—Twenty students from Lafayette College have enlisted in the volunteer engineer regiment. Collegians are still enlisting in Battery A, Pennsylvania Volunteers, now at Newport News, commanded by Captain Barclay H. Warburton. Twenty-two recruits, representing Yale, Princeton, Lafayette, Lehigh, Pennsylvania, Bucknell, and several minor schools, started South, June 20, to join the Philadelphia command of college artilleries.

—James DeWalt Barber and James Fuller McKinley, nephews of President McKinley, were last week mustered into the volunteer army as privates in the Eighth Ohio Volunteer Infantry at Camp Alger. They have been guests at the White House. The President had been urged by their friends to appoint them second lieutenants, and, as he had several hundred of these places to fill, it

would have been an easy matter. He declined, however, to exercise his prerogative in favor of his relatives.

—A service in memory of the late Dr. John Blair Gibbs, who was killed by the Spaniards at Guantanamo Bay on June 12, was held in Trinity Church, New York, last week Thursday. Dr. Gibbs was one of the first civilians to offer his services, and one of the first to receive a commission. He was the first officer of the American Army killed in Cuba.

—The nation has raised, organized, equipped and armed two hundred thousand of the best men that ever shouldered a mus-

ket in defence of their beloved country, bringing them into action as no army ever sprung before from any President. There are today twenty thousand of them on the island of Cuba, and they are sure to win a magnificent victory; and sixteen thousand troops are moving way up into the East to plant and uphold the flag. While we are standing here at the end of two months of this war, great transports are carrying your sons to uplift the flag at Manila, headed by gallant sons from Ohio and the other States of the Union, and one hundred and fifty thousand more men are in process of drilling and training, ready to go. And behind them, anxious to go—begging to go—are five million more able-bodied men, that can be organized if necessary. — *General Grosvenor*, at Ohio Republican Convention.

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Zion's Herald

Volume LXXVI

Boston, Wednesday, June 29, 1898

Number 26

Zion's Herald

CHARLES PARKHURST, Editor

A. S. WEED, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

A Great Accomplishment

The successful landing of the first Cuban army of invasion is not likely to receive anything like its just share of appreciation. Under the most favorable circumstances the landing of 16,000 troops is a work requiring the most careful attention to details. When such a landing is undertaken in the face of the enemy, with the extreme probability of both wind and sea as opposing elements, the difficulties are increased a hundred-fold. It was a great good fortune that the weather was favorable, but the success is due almost entirely to the carefulness with which it was planned, and the carrying out of the plans without a hitch. It is hard to decide whether the army or the navy is the more to be congratulated on this fine piece of work; but from a military point of view the landing was a brilliant success which is not likely to be eclipsed in battle no matter how glorious the victory may be.

The Hospital Ship "Bay State"

The Legislature of Massachusetts appropriated \$50,000 for the purchase of the steamer "Marmion," and she will at once be fitted out as a floating hospital to care for the sick and wounded soldiers and sailors now at the front. She has been renamed, and will hereafter be known as the "Bay State." It will cost \$35,000 to pay the expense of refitting her at the Atlantic Works, and the expenses of running her are estimated at \$5,000 a month. It is proposed to raise \$100,000 immediately to provide for the expenses of the first year.

The Y. M. C. A. in the Navy

Secretary Long has extended the work of the Y. M. C. A. by issuing an order directing the commanding officers of all vessels of the Navy to afford Mr. W. B. Millar, the international secretary, all practicable facilities for holding religious service on board; by authorizing the erection of a tent at the Naval Station at Key West; and by granting to certain representatives of the Association permission to be received on board men-of-war to carry on the work. The first one to be selected was Prof. O. A. Curtis, of Drew Theological Seminary, who is to be a passenger on the auxiliary cruiser

"Badger," which is now on patrol duty on the New England coast.

Naming the New Ships

Although the ships authorized for the Navy under the act of May 4, 1898, exist only on paper, the Secretary of the Navy has selected names for thirty-five of the thirty-seven. The three battleships had to be given the names of States in order to comply with the general law on the subject, and one of the three had to be called the "Maine" in accordance with a provision in the appropriation act. To the other two were assigned the names "Missouri" and "Ohio." The four new monitors also bear the names of States: Arkansas, Connecticut, Florida and Wyoming being selected. Twenty-eight of the torpedo boats and torpedo boat destroyers were named for heroes of the U. S. Navy, beginning with Barry of the Revolution and ending with Bagley, the first officer to lose his life in the present war.

Women's Clubs

The fourth biennial convention of the General Federation of Women's Clubs met in Denver, Col., last week. Two thousand women, representing almost every State in the Union, packed the auditorium of the Broadway Theatre for the opening session. Mrs. Ellen Henrotin of Chicago presided, and her response to the addresses of welcome from the Governor of Colorado, the mayor of Denver, and others, was received with an enthusiasm rivaling that of a convention for the nomination of a candidate for President of the United States. The papers and speeches of the convention were of an exceedingly high character, by some of the ablest women on this continent. Agnes Repplier, Ruth McEnery Stuart, Kate S. Chapin, Helen M. Winslow, Caroline Severance, Margaret H. Welch, Mabel Loomis Todd, and many other distinguished women had prominent parts. Two delegates came all the way from Japan, at the request of the prime minister and the empress.

The German Reichstag

This body consists of 397 members elected for five years. They are chosen from districts fixed by law, one member only from each district. Originally these districts were marked out so as to contain about 100,000 each, but the increase of the urban population has given Berlin an average of more than twice that number for each of the six districts. The last Reichstag was elected in 1893, and its complexion was a disappointment to the Emperor on account of the large number

of members opposed to the increase of the army. Another election has already begun, but in more than one-third the districts there was no choice and second balloting is necessary. The Catholic party of the Centre appears to have gained several members and to be reasonably sure of increasing its influence to the point warranting the statement of Dr. Lieber, the leader of the Centrists, that while not the Government party it is the governing party in the new Reichstag. The Emperor has been obliged to pay a high price for the support of this party, and with increasing power and influence its members will be even more exacting. The persecution of the Socialists and the discriminating laws against them have resulted in increasing their votes from 1,437,000 in 1890, to over 2,000,000 in 1898. The party expects to elect 60 members as against 44 in the last election. It looks very much as if the testy young William would have his hands full with matters of his own realm.

The Standard Oil Company

There is a suit pending in Ohio to oust the Standard Oil Company from the State on the ground that it is a trust operated in violation of the law. The Attorney-General, backed by the court, has secured from the officers of the company a statement of the number of companies included in the Standard Oil Company, and the amount of money they have on hand in cash and good securities. This statement shows that eighteen different organizations are worth the enormous sum of \$117,754,209. These are controlled, it is claimed, by the Standard Oil Company, which has 17,795 shares, 9,244 of which are owned by John D. Rockefeller. The question as to dividends paid was not answered, but it was stated that seventeen of the eighteen companies paid dividends last year. The trial will now go on, and the attempt of Ohio to fight this monopoly will be watched with interest. The parent Standard Oil Company has a capital stock of \$97,250,000. These shares are quoted at \$440. Mr. Rockefeller owns 300,000 of them, which would make his interest worth \$132,000,000. Besides this he has an interest in railroads, mines and other property which easily makes him the richest man in the United States.

The Olympian Games

The Baron de Coubertin foundation for the revival of the Olympian Games provides for a celebration once in four years. The first was held in Athens in 1896. It has been decided to hold the second in Paris in 1900. The modern Olympia is to be world-wide, and it is hoped that the third celebration will be

held in New York in 1904. The decision as to place rests with the International Committee, which is made up of fifteen members from as many countries. At the first celebration the crown prince of Greece was chosen chairman of the games; the Vicomte de la Rochefoucauld has been selected for this office at the next celebration. A provisional program has already been issued, which provides for a catalogue of games of all kinds, racing, jumping, boxing, sailing, rowing, cricket, golf, and so on down to, and including, croquet.

The Response to the First Call

The President's call for 125,000 men was issued April 23. Of this number the Adjutant General reports that 124,241 soldiers are now wearing the United States uniform; 118,237 are enlisted men, and 5,984 are commissioned officers. There has been a good deal of fault-finding, and considerable occasion for it, but the work of mustering in that number of soldiers, in a country where nine-tenths of the inhabitants never see a regular soldier during their lives, can hardly be expected to be done in much less time than that under the most favorable circumstances.

The Exchange of Hobson

The Spaniards have refused to exchange Hobson and his companions. While this is a disappointment, it is not an injustice. A belligerent is not obliged to exchange prisoners of war, and in refusing an exchange in this instance Spain is clearly within her rights. From a military point of view, the refusal is to be commended. Hobson knows too much that would be of service to the Americans; his appearance in any city in the United States would create intense excitement in our favor and against our enemy. After the very handsome message from Cervera, the only thing to be expected was an immediate exchange; but Cervera is a seaman, and not a diplomat. As late as last Friday Admiral Sampson telegraphed that Hobson and his companions were all well, and at Santiago. With that for the present we must be content. Spain understands that to harm a hair of the head of one of these prisoners is to force retaliation.

The "Vesuvius"

The dynamite cruiser "Vesuvius" is a man-of-war depending for her efficiency neither on guns nor powder. She is a ship of 929 tons displacement, with three fifteen-inch tubes, 54 feet long, built into the ship at an angle of 30 degrees, extending through two decks and leaving fifteen feet above the upper deck. A section of each tube slips down on a ball and socket joint, and into this is put a package of 200 pounds of dynamite or gun-cotton; then the section is raised into position and the charge is fired by compressed air. The extreme range is about three miles, and the effective range about a mile and a half. It is exceedingly difficult to get the range and adjust the propulsive force, for the

tubes cannot be moved. She has not yet shown what she can do in sending a projectile at a fixed object; but for scattering consternation and demoralization throughout a community or an army she ought to be worth twenty ordinary men-of-war. She is a dangerous vessel to have in a fleet on account of the character and quantity of the explosives she carries, and for this reason she must be handled with extreme care.

The War News of a Week

The most important event of the week was the successful landing of the troops which left Tampa on the 14th. The fleet consisted of 35 transports, 4 tenders and 14 convoys, carrying more than 20,000 men. On Wednesday, the 22d, the disembarkation began, and by Thursday night the last man and most of the artillery were on shore. The troops were landed at Baiquiri, Juragua Bay and the Bay of Bacanao, from twelve to seventeen miles east of Santiago. Fairly good roads lead from there to Santiago, over which the artillery and stores could be easily moved if the supply of horses were adequate. The horses and mules left at Tampa are sadly needed.

At Aserradero, twenty-two miles west of Santiago, there are said to be 4,000 Cubans, and there are about 3,000 in the neighborhood of Guantanamo. The marines remain at the latter place, and have not been disturbed during the week.

Gen. Blanco is said to have despatched Gen. Pando with re-enforcements for Santiago, but he will have to fight his way inch by inch, for the Cubans are now well armed and full of zeal for the cause. There are between 20,000 and 30,000 Spanish soldiers in and about Santiago, according to the best information to be obtained. Gen. Shafter will therefore be obliged to proceed with caution and to be on the alert against surprises.

On Friday morning the first serious engagement took place. The advance guard, in two sections, had moved on about eight miles from Baiquiri, when they were suddenly attacked, in a dense thicket, by a large force of Spanish guerrillas. The brunt of the attack fell on the First Volunteer Cavalry, known as the "Rough Riders." Unfortunately their horses were left at Tampa. The fighting was of the fiercest kind, with every advantage on the side of the Spaniards; but they were driven back with heavy losses. Our loss was 16 killed and 60 wounded; 37 dead bodies of the enemy have already been found and buried.

It is gratifying to learn that Admiral Sampson was misinformed when he reported that the dead bodies at Guantanamo were barbarously mutilated. The fleet surgeon now reports that these mutilations were caused by the deadly Mauser rifle, and not by the machetes of the enemy.

There has been the usual amount of bombarding, and the newspapers report fort after fort "silenced." Very little damage has been done to any of the forts by our ships, in spite of all reports to the contrary. The "Texas" appears to

have succeeded beyond any of the other ships, although she was herself struck by a shot during her last engagement; one man was killed and several wounded. This bombarding forts at such long range is good practice (although somewhat expensive withal), and the moral effect is good in keeping men on the alert, familiarizing them with the handling of the guns, etc.; but beyond that it is of very little use. The forts cannot be seriously damaged by this means.

In the meantime the "Yale" and the "Harvard" have sailed from Hampton Roads with over 3,000 men to re-enforce Gen. Shafter. The 3d Division of the First Army Corps at Tampa, consisting of 6,000 men, will leave as soon as a naval convoy is ready to accompany it. Soldiers are being "licked into shape" at Camp Alger and Chickamauga, and at the earliest practicable moment they will be despatched. Gen. Shafter has been ordered to send back his transports for more men, and the Government is buying and chartering every available steamer that can be utilized for transportation purposes. There has been some delay in landing his heavy guns on account of the loss of a lighter on the way to Santiago. He will need all his artillery and stores within the present week in order to maintain his position in the face of the enemy.

The Cadiz fleet, under Admiral Camara, has arrived at Port Said. It was ostentatiously given out at Madrid that the fleet was bound for the Philippines with 5,000 troops. Possibly it is; but at this distance it looks very much like braggadocio. The tolls for the fleet in passing through the Canal would be something like \$100,000. If it takes on any coal at Port Said, its passage will be disputed; if it does not, it is difficult to see how it can possibly get coal enough to take it to Manila. Should it return to Cadiz it would occasion no surprise.

It is given out at the Navy Department that Commodore Watson will hoist his flag on the "Newark," proceed to Santiago, and there make up a squadron with which to proceed immediately to threaten the coast of Spain. Among the ships to be selected are the "Iowa" and the "Oregon." With this information (which will doubtless be known in Madrid within twenty-four hours), it does not seem possible that the Cadiz fleet will enter the Suez Canal.

No information of the arrival at Manila of the first expedition has yet been received, although it is supposed to have reached that point last week. The second ought to be as far on its way as Honolulu by this time, and the greater part of the third sailed on Monday. Gen. Merritt accompanies this last detachment, going out in the "Newport" of the Panama Line.

There has not been as tantalizing a lot of rumors from the Philippines during the past week. It was a relief to be assured that Germany had no intention of interfering with our rights there; but the relief will not be permanent until Gen. Merritt reaches Manila and begins to exercise his authority as military governor of the islands.

PRAYER-MEETING DIALECTS

FEW people are aware of it, but the prayer-meeting has a dialect as distinctive as the Scottish gael, if not as divergent from the lowland English. We use the solemn form—that is, the English of three centuries ago—in prayer. We say “thee” and “thou,” “wouldst,” “shalt” and “mayest,” by a kind of natural unconscious anachronism. We feel a shock to our religious sensibilities on hearing for the first time the Salvationist in prayer say, “Lord, you said you would. You know I done it. I want you to help a feller that’s down on his luck.” The ungrammatical plain language of the Quaker is as odd to us as our class-meeting talk would be to the Roman Catholic. The Friend does not, like the pseudo-Quaker hackman, say, “Which is thee’s trunk?” but he is apt to say, “Will thee stay to dinner?”—not “wilt thou;” or “Thee will be very welcome;” or, “Does thee want this?”—mixing confusingly his solemn pronouns with worldly verbs and auxiliaries.

But equally the prayer-meeting and the class-meeting have a dialect as readily recognized by those to the manner born as would be the holy tone of the hard-shell Baptist. We once heard a highly educated Methodist lady, while objecting to a female prayer-meeting as foreign to Methodist economy—since women have equal liberty with men in all our religious services—fall into class-meeting dialect in saying that she had attended one such meeting, but she “hoped to be able so to live as never to attend another.” Any one who has shared in these social religious services, or been a frequent attendant, if at all observant, will at once recall the forms of speech which are habitual there as readily as he would recognize the cockney by his misplaced “h’s.”

More generally than in prayer-meeting speech religious people are apt in religious conversation to drop into a religious dialect—let us not call it “cant,” for cant has a flavor of insincerity. If any one is in doubt about this matter, let him try to translate into every-day English—leaving out all Bible phrases—the “testimony” he is accustomed to give in the “social meeting,” especially such phrases as “bearing the cross,” “standing up for Jesus,” “giving himself for Christ,” “giving all to God,” and the like. Or let him try to translate his prayers into the plain, every-day English of the household.

Any one will have a “realizing sense” of the distinctive religious dialect if he tries to talk of religious experience with an uneducated Roman Catholic, or to tell of personal “salvation” to a foreigner who has only imperfectly learned our common English speech. Let him try, for instance, to tell his Chinese laundryman about being a sinner and Christ being our Saviour, about being born of God, and the Spirit’s witness to our conversion.

It does not follow by any means that a prayer meeting dialect is necessarily bad or religiously injurious, or that we would better cast our prayers in the Salvationist mold rather than in the Prayer-book phraseology. But there may be a

suggestion that our “testimony” may be “parrot talk” or our prayers vain repetitions; and it may give us a clearer apprehension of our religious life and deeper meaning to our religious speech if we take the trouble to translate it into common language.

THE LATEST RELIGIOUS NOVEL

IF it be the latest. For they are continually appearing. Of late years in particular we have been treated to a series of literary works, culminating in “Ben Hur,” “The Christian,” and “Quo Vadis,” which have dealt so skillfully with matters relating either to Christian history or Christian experience, that the Christian public have felt almost obliged to read them. It cannot be affirmed, however, that the religious novel is altogether a product of recent days, for “Bunyan’s Pilgrim’s Progress” may fairly be said to have set the fashion more than two hundred years ago. Since that notable beginning in Bedford jail very many have applied their imagination to the elucidation or application of some phase of gospel fact or spiritual truth, finding in the struggles of the soul the main theme around which to weave their story. It certainly shows that religious people read novels, and also that religion is so closely linked with the innermost workings of the human mind and heart that no one who faithfully portrays the latter can ignore the former. All tales that deal with life in any complete way are forced to recognize this, but some more than others concentrate their attention on this or the other development of doctrine, and have a decided theological bias.

Not the least among those writers who have directed their genius into this channel is Mrs. Humphry Ward, whose “Robert Elsmere,” a few years ago, achieved such phenomenal success. Since that time she has issued four other works—“The History of David Grieve,” “Marcella,” “The Story of Bessie Costrell,” and “Sir George Trevelyan”—which have added much to her reputation. And now comes her sixth venture (from the press of the Macmillan Company, price \$2), for which she has selected the stirring title, “Helbeck of Bannisdale.”

It is most emphatically a religious novel. The hero, Mr. Alan Helbeck, decidedly the strongest and best drawn character of the book, comes of an old Roman Catholic family of western England, and is an intense, ascetic devotee to that faith. The heroine is an agnostic. Her father, to whose memory she is passionately attached, formed her in his own image. He was “one of those people who do not trouble themselves about the affairs of another world,” “to whom anybody that took any thought for his soul was either fool or knave,” one who had the utmost contempt for “the religious party, the clerical crew.” She is described as “a little pagan creature, this girl without a single Christian sentiment or tradition, the child of an infidel father, herself steeped in denial and cradled in doubt.” She counts religion “a horrible egotism that poisons everything,” and scoffs bitterly

at the Bible notions of “sin” and “the world.” Apart from these two chief personages, the narrowest, most bigoted and repulsive type of evangelical Anglicanism is brought into the story; so is a “Methody” local preacher in the shape of an utterly illiterate, boorish cowherd; and a drunken mob of Primitive Methodist chapel folks is introduced as stoning a Roman Catholic gentleman and a priest. Other flings there are—such as “the natural distaste of all preachers for diatribes not their own,” “the ordinary English Bible-worship”—which show that Mrs. Ward, in her latest work as in her earliest, has no sympathy with the Christian faith which is so dear to the vast majority of her countrymen, and is minded to do it all the damage she can.

We do not see what class of people can really find enjoyment or comfort in this strange book. The agnostics can, of course, count it to be on their side, but the heroine, on the whole, will scarcely suit them. She is a bundle of inconsistencies, who tries with a blind instinct to be loyal to her idolized father, but he has in no way fitted her for her part; she finally surrenders her principles at the bidding of her heart, and then finds she has got into such an unbearable situation that the only way out is through suicide—a most lame and impotent conclusion to the whole matter, neither creditable to the heroine or the author.

Some of the best sides of Roman Catholic life are portrayed, and, if the book has any value at all, it is as a careful study of this sort of a household in England at the close of the nineteenth century. But Mrs. Ward has, as may be supposed, very scant sympathy for Catholicism, which she designates as “gross, intolerable superstition;” and Roman Catholics will naturally be indignant at her unsparring exposure of the abominations of the confessional, the tyranny of the priesthood, the foolishness about relics, and other unlovely aspects of a system which crushes out all freedom of thought, takes an insulting view of woman, and is the enemy of real liberty.

It may be said, we think, with justice that there is not a single satisfactory character in the two volumes; not one that a well-regulated mind can rest on with any delight, or that such a one would care to know. They are people so full of weakness and depravities, so poorly balanced or with such repulsive traits, that however interesting to look at as curiosities one would prefer not to have much personal contact with them. There seems to be no earnest purpose behind the book. One does not rise from its perusal a better man or woman. He may have a larger acquaintance with some queer aspects of human nature, but he is filled with no new resolve, he is not helped to correct his own deficiencies.

The love story which mainly occupies the attention of the reader is extremely complicated, with very unusual developments and hindrances. But even in this matter we cannot consider the teaching of the book wholesome or commendable. It depicts the triumph of passionate, sexual love over all reason, all principle, and all religion. Neither the agnostic

heroine nor the Jesuit hero can make head against the impulses that master them. Conscience, duty, and prudence are flung to the winds, swept away by irresistible tides of feeling. While there is no introduction of actual immorality, in the ordinary sense of the term, is not this a species of immorality? Mere emotion ought not to weigh down all sense of fitness and obligation. It is no way uplifting or ennobling to view human nature as a helpless prey to its sensibilities, intellect and will borne utterly down by the fires of sexual passion. Religion is degraded when, in the person of Mr. Helbeck, its chief representative, it is depicted as waging a hopeless contest with a physical infatuation. But Mrs. Ward has no conception of that highest kind of religion which would give way before no temptation. She is not fitted to be a teacher of the best sort.

It would not be fair to close this review, which has had to be so distinctly unfavorable, without a hearty tribute to the beauty of the descriptions of Westmoreland scenery which are scattered through the narrative. One can testify, also, to the intellectual power of the book, the keen analysis of character, the masterly handling of incident and situation, the abundant special knowledge displayed at many points, the symmetry of the story, and the artistic finish of all. In reading Mrs. Ward one is never in danger of being affronted by poor workmanship, careless constructions, or meretricious ornamentations. The style is always delightful. But, considered from a religious point of view, this book can in no way be commended.

To Bear Its New Burdens

IT is now a little more than two months since war began between Spain and the United States. In that time it must be acknowledged, notwithstanding all our impatient grumbling, much has been accomplished. We have so far crippled the naval power of Spain as to give us complete mastery of the sea. As a result her foreign colonies are at our mercy, and only await the arrival of our land forces to complete their conquest. There may be heavy fighting and loss of life in these far fields, but the result cannot be doubtful. Already an American army is on the soil of Cuba.

As a nation we are now confronted by new conditions. We live in epoch-making times. The rules and maxims which have governed us heretofore are either inapplicable or they require adjustment to the new conditions. We are sailing unexplored seas. It is not simply the question of annexing territory which confronts us, but annexation under new conditions. In the past we have annexed Louisiana and Florida, Texas and New Mexico, California and Alaska — an average of one great territory for every decade of our nation's history. Early in the century the second President, John Adams, prophesied the ultimate acquisition of Cuba as inevitable, and Webster and Marcy anticipated the same fate for Hawaii. Acquisition of new territory, then, is not an innovation on the past practice of the nation.

Our acquisitions of territory in the past, it must be confessed, have been made and defended on the plea of national glory or manifest destiny. If these are the controlling reasons for holding the conquered provinces of Spain, we have no higher standard than Sennacherib or Alexander. On the contrary, we entered upon this conflict with Spain

avowedly in the interest of common humanity, and with no purpose to acquire additional territory. We have put ourselves under obligations to be missionaries of humanity and liberty — to remove the oppressor's yoke from the neck of a helpless people. If we were right in demanding the release of Cuba from oppression, it would surely be wrong to leave that people to become the prey of usurping bandit or to the national greed of European nations.

It may be said, perhaps, that the United States undertook too large a task, or that such an idea surpasses the romance of the days of chivalry. It must not be said that, having undertaken the enfranchisement of an oppressed people, we faltered in the way and were satisfied simply to give them a change of masters. We are pledged to the nations to secure the freedom of these peoples.

It is not a question of military glory or of pecuniary indemnity. Unless we are ready to confess ourselves wrong in the beginning, we are now under obligation, at whatever sacrifice of life or cost of treasure, to complete the deliverance of these Spanish provinces and to hold control and government of them until they shall be capable of self-government, or until they can be placed under the care of some government better fitted for the work. Not for national glory nor for national honor in the sense which jingoism implies, but for true righteousness, must we do this. We must read the second great commandment into the law of nations.

PERSONALS

— Rear Admiral Dewey is a communicant in the Protestant Episcopal Church.

— Bishop Ninde will preach at the Eaton Rapids camp-ground, Mich., Sunday, July 31.

— Chicago friends gave Bishop Hartzell a delightful dinner at the Sherman House recently.

— General Nelson A. Miles has been for forty years a member of the First Baptist Church of this city.

— Mrs. Porter, wife of President McKinley's private secretary, has volunteered to nurse soldiers in the field.

— Bishop Newman gave a reception to his friends at Saratoga recently in celebration of his restoration to health.

— Rev. A. M. Courtney, D. D., of First Church, Meadville, has been called to Walnut Street Church, Chillicothe, O.

— Rev. W. A. Quayle, of Kansas City, has been invited to Meridian St. Church, Indianapolis, to succeed Chancellor Sims.

— Rev. Egerton R. Young, the popular author, is booked to lecture at a large number of our prominent State Chautauquas.

— Rev. Dr. C. M. Coburn, of Trinity Church, Denver, is lecturing on an apt theme — "The Old Methodism and the New."

— Two sons of Rev. C. J. Howes, presiding elder of Louisville District, Kentucky Conference, are in one of the Kentucky regiments.

— Prof. M. W. Prince, D. D., of Dickinson College, called at this office last week. He had been on a visit to his mother in Warren, Maine.

— Rev. N. L. Porter, of North Brookfield, preached the baccalaureate sermon to the graduating class of the high school, on Sunday, June 19.

— The sermon preached by Rev. D. C. Babcock, D. D., of St. John's Church, Dover, before Charles W. Sawyer Post, No. 17, G. A. R., is published in neat pamphlet form by that organization.

— Frank and Albert Cole, Company K, Fourth Illinois Volunteers, are sons of Rev. C. E. Cole, of Donnellson, Ill., of Southern Illinois Conference.

— Miss Sarah M. Bosworth, daughter of Dr. Bosworth of Wisconsin Conference, who has been in Foochow for six years, expects to come home in August.

— Miss Jane A. Stewart, for three years one of the associate editors of the *Union Signal*, is now in Boston, and is doing some work for this and other leading journals.

— Bishop B. W. Arnett and wife, of the African Methodist Episcopal Church, celebrated, with much *éclat*, June 15, their 40th wedding anniversary, at Wilberforce, Ohio.

— Rev. Alexander Dight, of Webster, through the thoughtful generosity of one of his well-known parishioners, will attend the World's Sunday-school Convention, to be held in London.

— Mrs. Mary J. Small, wife of Bishop J. B. Small of the African M. E. Zion Church, was ordained to the office of elder by Bishop C. C. Pettet at the recent session of Baltimore Conference.

— Rev. S. W. Bell, who graduated this year from the School of Theology of Boston University, goes to Clyde, Ohio, to succeed Rev. S. J. McConnell, who is appointed chaplain of the 5th Ohio Regiment.

— The death of Rev. Dwight Williams at his home in Cazenovia, N. Y., June 13, is noted at length in an affectionate tribute in the last issue of the *Northern Christian Advocate*. He was 75 years old.

— Rev. Dr. John Poucher, for some years professor in the School of Theology of De Pauw, will return to the pastorate, as the theological department is closed up and abandoned for want of funds.

— The State of Utah will present a sword to Ensign Pearson of Admiral Dewey's flagship, the "Olympia," for his coolness and bravery in the fight in Manila Bay. Ensign Pearson went into the service from Utah.

— The *Christian* (London) is authority for the statement that Dr. Clifford has made arrangements to preach in Tremont Temple, Boston, during September, and Dr. Lorimer will preach at Westbourne Park for the same period.

— The *Peninsular Methodist* is courageous enough to say: "If the Episcopal Board will need any additions in 1900, Dr. John F. Goucher will probably be chosen. We are ready to take the responsibility for this nomination."

— Bishop Vincent called at this office last week. He was returning from the Vermont State Convention of the Epworth League at Burlington, which he pronounced one of the most satisfactory League gatherings that he ever attended.

— Miss Bertha Frances Crary, daughter of the late Rev. Dr. B. F. Crary, editor of the *California Christian Advocate*, and Sergeant Herbert Homer Wian of the heavy artillery, regular army, were married in San Francisco recently.

— Ex-Governor R. E. Pattison, of Pennsylvania, lectures once in a while on "John Wesley" — a fitting topic for a Methodist itinerant's son and a distinguished lay official of our denomination. Is not this a good time for the good people of Pennsylvania to take the "ex" off his title?

— Rev. E. H. Creasy, of Shelbyville, Tenn., of Central Tennessee Conference, has a family of ten children. For the twenty years or more of his ministry he has been one of the truest and staunchest of our preachers in the South. His average salary has not exceeded \$250 per annum. He sends three of his sons, the oldest not much over twenty years of age, to the army. They will probably go to the

Philippines. They are good Methodist boys, and will be an honor to their father and mother and the church. They will be heard from in the days to come.

— Rev. Morton C. Hartzell, one of the recent graduates of Drew Seminary, and a son of Bishop Hartzell, has been appointed an assistant to Rev. Dr. A. Longacre, pastor of Madison Avenue Church, New York city.

— Bishop Bowman has given \$125 to name a room and two windows, the room to be named Matilda Bowman, in memory of his wife, and the windows to be named for his two daughters, in the Deaconess Home at Grand Rapids, Mich.

— Mrs. Mary Wiggin Fullerton, of whom frequent mention has been made in these columns as a revered and much-beloved Methodist centenarian, died at Jamaica Plain, June 21. She was born in Tufonboro, N. H., June 1, 1796. A suitable memoir will appear at an early date.

— We are in hearty accord with Paymaster General Stewart of the Navy, who said in an address at the alumni dinner at Williams College: "It is a great thing for the country to have at the head of the naval department so able, efficient and upright a man as John D. Long, of Massachusetts."

— The election of Rev. C. F. Rice, D. D., of Springfield, to the presidency of the board of trustees of Wesleyan Academy, Wilbraham — the position held so many years by his lamented father — was as judicious as it was fitting, and will serve to increase the confidence already felt by the general public in the institution.

— Ex-Secretary Richard W. Thompson, of Indiana, who has been celebrating another birthday — the 89th — is the one man in the United States who has seen all the Presidents save Washington, and known most of them personally. He was a member of Congress as far back as Tyler's Presidency. And we are happy to add that he is a veteran and honored Methodist.

— Rev. C. J. Larsen sailed from Seattle for Dyea, Alaska, June 4, intending to push on to Dawson if the way is clear. He has secured for his work Rev. F. M. Pickles, pastor of Second Church, Tacoma, to serve at Wrangell and Juneau; and Rev. W. H. Leech, a member of the Puget Sound Conference, who has served as one of the professors in the University during the past year, as pastor at Dyea.

— Mr. P. F. Duchemin, father of the wife of Rev. W. T. Worth, died in Roxbury, June 21, aged about 70 years. He was a man of sturdy physique, of rugged character, and a Christian of many years' experience. He was connected with Monument Square and Trinity churches, Charlestown, and with Warren St. and Winthrop St. in the Highlands. He had been ill since October last, but had, within a month past, been steadily improving, and was supposed to be on the way to comparative health. He was suddenly attacked with paralysis of the heart, and in a few minutes his weary journey had ended and he was home with his Lord. He leaves a wife and two daughters who mourn the loss of a noble man, and who also rejoice that he has gained the victory.

— A quiet but delightful wedding took place, on June 22, at the residence of Mr. and Mrs. Charles Duke, of Centreville, R. I., in which their eldest daughter, Maud Stella, was united in marriage with Rev. John Hamline Buckley, of Thompsonville, Conn. The marriage ceremony was performed by the bride's pastor, Rev. E. W. Goodler, assisted by Rev. George H. Bates, presiding elder of Norwich District. After a brief wedding trip the happy couple will return to make their home in the beautiful Methodist parsonage at Thompsonville.

— The oldest daughter of Rev. P. R. Stratton, of Lunenburg, Edith J., aged 12 years, 10 months, and 23 days, passed to her heavenly home, June 23. She was always a Christian, and her young companions say of her, "I do not believe she ever did anything wrong." Hers was a beautiful life. The family are in the deep waters of affliction, but God is "a very present help" to them. Friends will tenderly and prayerfully remember them in this sore bereavement.

— The distinction of leading the first expedition to Cuba is borne by a fellow Michigan-der of the Secretary of War, William R. Shafter. Gen. Shafter is not a West Pointer. The Civil War was his tutor in military sci-



GENERAL WILLIAM R. SHAFTER

ence. He entered the service as lieutenant in 1861, and in four years had worked up to a colonelcy. It was with the rank of lieutenant colonel that he gained admission to the regular army in 1866, and he held that rank for thirteen years, when in 1879 he became a colonel. After eighteen years in this grade he was appointed a brigadier general only a year ago, or two months after Mr. McKinley's inauguration. He is said to be a man of colossal size and strength physically, weighing upwards of three hundred pounds.

— On June 23, Mr. and Mrs. Reuben B. Locke, of Tilton, N. H., celebrated the fiftieth anniversary of their wedding, which occurred Jan. 9, 1848. It took the form of a family dinner party, at which thirty-two were present, representing four generations. The day was perfect, and amid sunshine and flowers, appropriate gifts and good wishes, this worthy couple received their friends in a manner long to be remembered by all present. Guests were present from Lynn, Gloucester, Chelsea and Everett, Mass., and Concord, N. H. Mr. and Mrs. Locke are among the most honored members of the Tilton Methodist Church. Their two sons are well known in the New Hampshire Conference — Rev. George R. Locke, of Henniker, and Rev. William B. Locke, of Smithtown. May they enjoy many more years of health and happiness!

— A quiet but interesting home wedding occurred at the Methodist parsonage in Linneus, Me., June 17, when the daughter of Rev. and Mrs. J. H. Barker, Miss E. Greichen, was united in marriage with Rev. Thomas W. Fessenden, of Ft. Fairfield. The ceremony was performed by the father of the bride, assisted by Rev. E. H. Boynton, presiding elder of Bangor District. Mr. Fessenden is a student in Garrett Biblical Institute, Evanston, Ill., having just completed his first year, and is pastor of the Methodist Church in Yorkville, Wis. The bride is a talented and successful teacher, as well as an efficient worker in the church of her choice. The young couple will tarry with friends in Maine a few days, and then return to their field of labor in the church and school.

— Hon. and Mrs. L. E. Baker, of Yarmouth, Nova Scotia, celebrated the twenty-fifth anniversary of their marriage at their charming residence in that town, June 7, receiving several hundred guests. They were the recipients of many expressions of affectionate consideration from the friends who assembled to congratulate them. That Mr. and Mrs. Baker are among the most hospitable of people every visitor to Nova Scotia will gratefully attest. Mr. Baker seems to be the inspirer of the business life of the city. In addition to being president of the Yarmouth Steamship Company and of the Grand Hotel Company, he is president of the Bank of Yarmouth, of the Yarmouth Marine railway, and of the Yarmouth Duck and Yarn Company.

BRIEFLETS

Our Special Offers to new subscribers will be found on the inside of the cover. It is hoped that many more will be led to take advantage of them.

A comprehensive, accurate and very interesting report of the great Epworth League Convention at Burlington, last week, is presented in this issue.

Rev. F. N. Upham, editor of the League Department of ZION'S HERALD, will attend the Epworth League Convention at Bangor and present a full report of the proceedings the following week in our columns.

Our Missionary Board, at its monthly meeting last week in New York, took action relative to following, with the Gospel, the flag of our country, which is to float over new territory. Resolutions were adopted authorizing and appointing a committee of five, having power to confer with like committees or representatives of other boards concerning the occupancy for missionary effort of the Philippine Islands, Cuba and Porto Rico.

Dr. W. H. Withrow, of Toronto, editor of the *Methodist Magazine and Review*, writes: "I read with intense interest the address given before the Preachers' Meeting at Boston on the Anglo-American Alliance, and am reproducing the substance of it in our magazine."

It is reported that Bishop Hartzell has had several conferences of late with Secretary Day and other officials at Washington relative to the desirability of having the United States co-operate with Great Britain in a protectorate over the republic of Liberia. The Bishop also has presented the matter to the British ambassador at Washington. For the present, however, the attention of officials is so absorbed in questions relating to the war that there is no desire to take up a matter of this importance.

The impression is prevalent, we are quite confident, that it is a great harvest-time for the daily press because of the unusually large sale of papers growing out of the desire of the people to learn the latest war news. The writer so thought, and last week congratulated the editor-in-chief of one of our representative daily papers upon his success. He at once said that there was no ground in fact for the supposition, and added: "There are not six great daily papers in the country that are now paying expenses. It is true that the sale of papers is phenomenally large, but they are sold at only a slight advance over the cost of the white paper and the expense of printing; while the advertising — the real income always of a paper — is utterly demoralized, and the expense of the news service is greatly increased." If that is the experience of the secular press in these times, we may well ask with some apprehension what is to be the fate of the religious papers.

We wonder not that even the staid congregation of Park St. Church, this city, broke out into applause when Dr. Withrow's telegram was read accepting the call, that the singing of the doxology immediately followed, and that at the close of the morning service the young men of the church made the old bell ring to proclaim their joy. We share heartily in the gratification of this church, as will all the denominations of this city and vicinity. Dr. Withrow's return not only means a great and deserved success to grand old Park St., but he will be recognized again as a leader in the work of all the churches.

Secretary Long, replying to the generous words of commendation for the Navy in the splendid work it has done since the war began, spoke of the men who had rendered very important services, but who were necessarily unseen and unobserved. He mentioned especially the chiefs of the various naval bureaus, and added: "It is one of the misfortunes of every great era like this that many of the men who do the work and bear the burden are rarely mentioned and never get the credit which belongs to them. If I can do anything to secure these men just appreciation I want to do it. They are all experts and men of experience in their various lines. It is pretty hard, too, for some of them who know that the glories of war are won, not in bureaus, but at the front in battle. They have sometimes pleaded hard, and it has not been easy either for the Department to refuse their requests for active service or for them to accept the necessity of remaining where they are."

General C. H. Grosvenor of the House of Representatives, one of the colossal type of statesmen equal to the demand and emergencies of the hour, and who is often accredited with voicing the views of President McKinley, in a remarkable address at the recent Republican Convention in Ohio, said: "Let us wait. It is not important to settle the status of the Philippine Islands now. It is not important to settle the character of the government, the stable government, which we promise to Cuba. It is not proper now to settle the status of Porto Rico, for we have not got a soldier on the soil of Porto Rico. I make no prognostication except this: I doubt much whether you and I will live to see the day, when, by order of a Republican Administration, and surely not by the order of McKinley's Administration, the starry banner of your country's glory shall be pulled down from any flagstaff where conquest of arms has placed it." And that he had uttered a conviction fully endorsed by the multitude that listened to him, was attested by the deafening and prolonged applause which followed.

OUR CHICAGO LETTER

"DEARBORN."

THE Commencement season for our Methodist institutions is well over, and there is a general feeling that the past year has been one of the most profitable in educational matters of any of the years of our history. The attendance has been large, and there has been a good degree of interest on the part of the general public. The anniversary exercises of Garrett Biblical Institute began on Sunday, May 22, closing on the following Thursday. The baccalaureate sermon was preached by Dr. Stuart, whose theme was "Worldliness." It was a practical, timely, and thoroughly spiritual discourse, and so much impressed the Conference visitors that in their report the request was made that the sermon be published. It is hoped that Dr. Stuart will accede to this request and thus give to the whole church his eloquent exposition and warning. The

annual address was given by Bishop Hartzell. Dr. Stuntz, of Mt. Vernon, Iowa, delivered the missionary address; Dr. Painter, of Rockford, the alumni address. Commencement was held at Memorial Hall on Thursday afternoon. There were eight graduates with the degree of B. D., fifteen with diplomas. The scholarship prize of \$50 was awarded to F. H. Schafer, of Port Byron, Ill., and the prize of \$100 for the best essay on a missionary subject was given to Hikochi Yoshizaki, of Japan.

Following the Garrett Commencement came Professor Cumnock's interesting exercises, which are important enough, one would think, to be included in the University's program. No one man has done more to advertise Northwestern, no one in the country has contributed more to give dignity and character to elocutionary training, than Professor Cumnock. All his work has been carried forward on the assumption that a liberal training in not only literature but general scholarship is the *sine qua non* of good reading. It was this spirit that attracted the attention of Mr. Swift and led him to erect the Annie May Swift Hall of Oratory for Professor Cumnock's exclusive use. It is the finest building of its kind on the continent, and is filled every year with an earnest company of students from every portion of the country. The past year was the most successful in the history of this department. A class of thirty-three besides five post-graduate students received diplomas.

On Sunday, June 12, Dr. Edwards, editor of the *Northwestern Christian Advocate*, gave the baccalaureate sermon before the College of Liberal Arts. On Monday, a fine bust of Frances E. Willard, the work of Lorado Taft, was presented to the University by Mr. John C. Shaffer, of Evanston. A. T. Beveridge, of Indianapolis, made the presentation speech. He spoke of Miss Willard as "the conscience of the nineteenth century incarnate. She was a consummate blending of courage and tenderness, of poetic idealism and practical efficiency. She was a Napoleon of morals. She was an Edison of human character. She was a dreamer who achieved, a thinker who got things done. A single day of her effort was worth all the essays Matthew Arnold ever wrote."

The regular Commencement exercises took place, as usual, at the Auditorium, Chicago. There were 66 graduates from the College of Liberal Arts; 81 from the department of Medicine; 12 from the Law School; 91 from the School of Pharmacy; 176 from the Dental School; and 24 from the Woman's Medical School—a total of 450. Besides these seven were given degrees from the post-graduate department.

The speaker of the evening was President Canfield, of the Ohio State University, whose subject was "The Unit of Power." It was a plea for the rights of the individual, was well delivered, and unexceptionable in spirit and character. Though the ground covered and the style of treatment were tolerably familiar, it was wholesome and, of course, helpful. The large number of graduates arrayed in cap and gown made an impressive scene. Back of the speaker were the trustees and faculty. The most conspicuous figure was Professor Caldwell in his scarlet gown with its green trimming. Professor Caldwell divided his time between the platform and the box in which was seated the beautiful young woman who, on May 26, at Walnut Hills, Cincinnati, became Mrs. Caldwell. It can now be positively stated that Dr. Caldwell, while a noted interpreter of Schopenhauer, is in no sense a disciple of the great German pessimist.

Two weeks ago the Preachers' Meeting, through the courtesy of the Des Plaines Camp-meeting Association, held its regular session on the camp grounds. Free trans-

portation was furnished ministers; and others who wished to visit the grounds, which are sixteen miles from the city, were carried at a nominal sum. More than one thousand are reported to have been present. A short program was presented. Dr. M. M. Parkhurst gave an interesting sketch of the history of camp-meetings, and Dr. Spencer spoke with characteristic fervor on the themes and music suitable for the camp-meeting. The regular annual business meeting of the Association was held in the afternoon. It was decided to have the meeting this year from July 14 to 26. The presiding elders of the three Chicago districts, Drs. Jackson, Mandeville and Caldwell, together with the president of the Association, Mr. D. W. Potter, will have general charge. Mr. E. F. Miller will conduct the music. An evangelistic institute in charge of Rev. Joseph H. Smith will hold daily sessions. Mrs. Anna R. Keen, the daughter of the late Dr. R. M. Hatfield, will be in charge of the children's meetings.

Speaking of Dr. Hatfield, it will be of interest to his old friends in the East to know that every member of his family is actively and prominently engaged in some kind of useful work. Mrs. Keen has for many years been the helper of every good cause in and out of the church. Her cheerfulness and enthusiasm have been the inspiration of hundreds. There is about her not the slightest trace of affectation or patronage, so that she seems equally at home at work in the slums of the city and among the cultured classes of Evanston. The good she has done and is doing is simply incalculable. Dr. Hatfield's other daughter, Mrs. Hobart, is the wife of a missionary in China. The oldest son, Marcus, is one of the principal physicians of Chicago, and is a prominent member of the South Park Avenue Church. James Taft Hatfield, perhaps the most brilliant member of the family, has been actively engaged in literary and educational work since his graduation in 1883. He is a graduate student of Johns Hopkins University, was "hospitant" in Bonn in 1890, and since that time has occupied the chair of German language and literature in Northwestern. He is the author of several philological works, was editor of Gustav Freytag's "Rittmeister von Alt-Rosen," and is a member of the American Oriental Society and the Modern Language Association of America. A year ago he made a pedestrian tour through Germany, describing his trip in most charming letters written for the *Chicago Record*. Within the last month his zeal for his country's glory led him to abandon his books and his beautiful home for the work of a naval recruit. The youngest son of Dr. Hatfield, Henry R., is one of the popular teachers in the St. Louis University. Mrs. Hatfield, whose devoted service to the church needs no explanation, is still active in every good work to which she can put her hand or of which she can speak a cheering word. Her name is a household word in Evanston.

Dr. Caldwell, presiding elder of the Chicago Western District, has been confined to his room for some four weeks on account of a sprained ankle. This is a great affliction to both the sufferer and the charges of which he is the chief pastor, for there is not a church in his district which does not regard him with affection and look forward with pleased anticipation to his official visits. Dr. Caldwell has been an efficient and popular pastor, and so knows how to be, and is, an equally efficient and popular presiding elder.

The ministers of the city will have their annual excursion on the "Christopher Columbus" next Monday to Milwaukee and return. It is not yet known who will give the regular address on Jonah this year.

BY THE PENOBSCOT

REV. ARTHUR JOHN LOCKHART.

Aloof the village stands, bosomed in trees;
 Penobscot rolls his sunbright wave below;
 There plies the steamer, there the vessels
 go,
 With white sails swelling to the fresh'ning
 breeze!
 How sweet these airs that come from
 blossom's my leas!
 How sweet the sound of boatman's dipping
 oar
 By Orrington's secluded, sylvan shore,
 And all the river's lights and melodies!
 Hark to the sound of mirth! Yon youthful
 bands,
 With many a note vociferous, move along;
 There floats our storied banner, that com-
 mands
 The patriot's deepest love, his loudest song.
 The bells are glad, and every heart is gay,
 To usher in the Nation's natal day.
 Hampden, Me.

THE NEGRO AND THE WAR

EDWARD LEIGH PELL, D. D.
Editor of the *Bible Reader*, Richmond, Va.

THE Negro is still very provoking. At times he provokes us to good works; at other times he provokes a smile; at all times he provokes us to great extravagance of speech. A calm, sane word concerning him seems almost impossible of utterance. He provokes our feelings rather than our thoughts, and when we are sure that we have at last arrived at a cool judgment, lo! it is a fierce conviction. We never look upon him except in a glamour, or a mist, or a coat of paint. We never see him as a man, but as a colored man; and as if he were not colored enough, we must color him over again according to our individual fancy. We never put him in a cold, white light and look him over in the ordinary way, as an ordinary being; we think of him in superlatives, and he is always extraordinary — to one, extraordinarily good or bright; to another, extraordinarily bad or dull. He exhausts our figures of speech. If we compare him to a dog — as we are seldom ashamed of doing — we never think of him as a plain, every-day dog of ordinary virtues or vices, but as an extraordinarily bad dog who richly deserves his bad name and all the kicks that go with it; or else an extraordinarily persecuted dog, whose appealing looks prompt us to stoop and pat him on the head, and tell him he is the dearest little doggie in the world, and how mean people are to treat him so, and how he should go right along and bite the last one of them that dares to interfere with him.

The comparatively indifferent attitude of the Negro toward the present war has provoked the usual fusillade of superlatives by which we periodically advertise our continued determination to view the colored people only in a colored light. From one side comes a storm of unconscionable abuse. The Negro is unpatriotic, cowardly, ungrateful, selfish. He has forgotten the rock from whence he was hewn. He is not sensible of the obligation which rests upon one who has been emancipated to turn and lend a hand in the work of emancipation. He has no ear for the cry of even his own people in Cuba. He is utterly disap-

pointing — and all that. From the opposite side a small battery has managed to make quite as much noise in the Negro's defence. This side assumes that the colored people have determined not to fight, and commends them for it. "They are learning some sense," as one editor puts it. They have awakened to the fact that this country is against them, and they don't propose to raise a finger in its defence. They realize that they have nothing to fight for but themselves. They are under no obligations to the Government that despises their rights — and more of that sort.

If the Negro was really a dog, no doubt he would be able to appreciate the motives of the sentimentalist who stoops to pat him on the head and assure him that he is learning some sense, and that if he is a wise dog he will save his teeth for his own use. But being only a man, and for the most part a very ordinary, dull man, he does not understand. It is true there are members of the race here and there of canine disposition who have shown a fondness for such treatment, but the ordinary, decent colored man is of the ordinary, decent opinion that he would rather be soundly kicked on general principles than patted on the head and commended for meanness which he has never contemplated. All that has been said in the newspapers to the contrary, the colored people of the South are not engaged in "learning some sense" concerning their relations to the Government under which they live. They have not resolved to have nothing to do with the war because the Government has failed to secure them their rights under the law. They have not concluded that they are under no obligations to the Government which gave them their freedom. They have not decided to stay at home because they are unwilling to fight under white officers. And they are not in a bad humor over the alleged discovery that they are a people without a country.

It is one of the misfortunes of the Negro people that they are advertised by a press which is not authorized to represent them. The Negro newspapers, with a few notable exceptions, are in no sense representative of the colored people. They neither make nor reflect public opinion. The white editor in the South never thinks of holding the black race responsible for the sentiments of its editors. It is clearly understood that these men are not, as a rule, leaders of their race; they are, indeed, jealous of the real leaders, and are constantly making trouble for them. The average Negro editor is a small politician, distinguished among his people chiefly for abundant leisure and bumptiousness. He started in life with the idea that the chief business before him was to make men respect him, and he has devoted himself so exclusively to this task that he has failed to do anything to make himself worthy of respect. He patronizes the ignorant masses beneath him, and reflects upon the cultured few above him. The leader who, like Booker Washington, secures unusual applause from the whites, comes in for his deepest sneer. His motto is friction between the races. He is not held in esteem by his

people — even by those whom he succeeds in controlling. Obviously, it is a gross injustice to these people to regard the editorial utterances of such a man as reflecting their sentiments.

It is not denied that the masses of colored people are indifferent toward the present war, but there is no necessity of seeking a sensational reason for their indifference. If we can bring ourselves to think of them as ordinary people there will be no lack of ordinary reasons. It has not been noticed that the class of white people who are nearest the Negro's material and intellectual level have shown more interest in the war than the Negro; but no one, I believe, has suggested that the ignorant class of whites have a grudge against their country, or that they are in a bad humor over the discovery that they have no country to fight for. The notion that the colored people have resolved to stay at home because they feel that the country is against them is only an editorial fiction. The great mass of colored people have no clear conception of "country." Their ideas are local. They think of individuals, not of nations. They have never learned to spread out their loves and hates over a large area. They do not generalize. They have no grudge against society. They lose no sleep over national wrongs. They do not worry themselves over their position as a race. Among the most intelligent class of Negroes there is a conviction that the colored man does not receive his dues, but they have come to the conclusion that it is not a matter to be remedied by keeping it before their people. The worthy leaders of the race are now striving to turn the thoughts of their people away from their real and supposed wrongs, and are assuring them that the best way to secure their rights is to lose sight of them in an all-absorbing effort to do right.

The statement that the Negro's indifferent attitude toward the war is due to his unwillingness to fight under white officers has as little foundation in fact. Colored companies have refused to volunteer unless they are allowed to serve under their present officers, but so have white companies. And a number of colored men have been dissuaded from volunteering by colored officers, or aspirants for official position. But every one who is familiar with Negro character knows that the average Negro always prefers a white boss to a black one. It is one of the serious phases of the Southern labor problem that the average colored laborer is unwilling to work under a man of his own color. The bumptious Negro complains that white people do not treat him with respect, but it would be difficult for a white man to look down upon a Negro with the same exquisite contempt which the average Negro in authority exhibits toward those beneath him. The colored people naturally prefer to bestow all the honors and decorations at their command upon members of their own race, but they are not ignorant of what all the rest of the world knows, that the best master is a man accustomed to give orders, and not one newly clothed with a little brief authority.

It must be admitted that the masses of colored people are not patriotic; but that

is not more significant than the fact that multitudes of white people are not patriotic either. This end of the century is not the patriotic end. We have electricity — and else. We do not depend wholly upon patriotism to make an army; we count on the war fever, the love of adventure, the witchery of epaulets, sneers for those who stay at home, the hard sense of duty, and the like. The Negro's lack of patriotism does not account for his staying at home. The colored people are lacking in self-respect, and no amount of sneering can force them to go; and they are lacking in cool courage; but they are more easily influenced than the whites, and it can hardly be doubted that if the same amount of influence that has been used by designing men to keep them at home had been used to induce them to go, they would have responded quite as freely as our own people.

I am not writing in the Negro's defence. Heaven defend the Negro from his defenders! We may bring down an angel by continually jumping up in his behalf. When a man's friends take him in their arms, straightway he becomes a baby. What I am trying to say is that the reasons which have been given for the Negro's indifferent attitude toward the war are wholly sensational. They betray utter ignorance of his character. The intelligent class of Southerners before whom the colored people have come in and gone out for a quarter of a millennium have yet to discover any signs of the alleged change which they have undergone in their feelings toward the Government that gave them their freedom. The colored editor's reiteration that the Negro has at last come into a mood not to be trifled with, and that if this country does not redeem its pledges to him "something is going to drop," is pure campaign matter. The Negro's crimes are against persons and property, not against governments. The race is loaded down with individual criminals, but not with men who keep their brains fevered with dangerous isms. The Negro problem is serious enough; let us not add to it an imaginary problem. It has long been a comforting thought with those who know the Negro best, that, whatever may be his future, he will never thrust upon America the problem of a degenerate, anarchistic, foreign horde.

Richmond, Va.

Ministry of the Religious Paper

A RELIGIOUS paper should be in every home, and by this we mean a denominational paper representing the church, to which the family, or members of the family, may belong. It should be read by every member in the home who can read. Parents who fail to provide the home with such a paper are recreant to a sacred obligation, the fulfillment of which is essential to good influence in the home. It is better to be deprived of some things which may be considered "necessaries" than to be without good reading.

The church member who does not read his denominational paper will soon become shriveled, narrow, anti-missionary, and then go into "innocuous desuetude." On the other hand, a church member who reads, and becomes an agent in his church for a religious paper, is a benefactor. — ARTHUR T. FOWLER in *The Standard*.

WHAT WOULD JESUS DO?

REV. GEORGE WHITMAN, D. D.

(After reading "In His Name.")

What would He do, if, standing in the throng
Of sin-pursuing mortals He beheld
Their wants, their woes, their struggles
'gainst the tide
That sweeps them further on the shoals of
sin
And leaves them stranded, like a fish on
shore,
The prey of death and cruel circumstance?

What would He do if, vested with great
wealth,
And holding in His palm the means to bless,
He saw the thoughtless throng, unshepherd-
ed,
Distracted, uncircumspect and passion-led,
And knew their need of bread, their deeper
need,
Unrealized, of God's inspiring love?

What would He do if He were but a man,
A child of sensuous nature, pride-impelled,
Bearing on weary back the corpse of sin,
Distracted with the care of daily bread,
And seeking sunshine 'neath a leaden sky —
Ah, yes! What would He do if he were I?

What would He do? — the question on my
soul
Recoils, like bow at strongest tension drawn.
I know what He would do. He would do right
And never in the wrong His hands imbrue —
And this, faint-heart, is what you ought to
do!

— *The Standard*.

MIDDLETOWN IN EVANSTON

REV. GEO. M. STEELE, D. D.

WESLEYAN UNIVERSITY at Middletown, Conn., is our oldest Methodist college, and is among the best endowed and thoroughly equipped of substantial American colleges, though it has seen days of pinching poverty. Yet even in those days it sent out men of high scholarship and great efficiency. Younger colleges have been manned by its graduates. It has furnished presidents to more than a score, and professors in larger number. While later institutions have not fashioned themselves after the mother, and some have adopted different policies, yet something of debt is due from all to Wesleyan. Northwestern University was founded twenty-two years after Wesleyan University, and has become the best endowed of all. It is not far from being the most admirable in methods and appointments. Yet Middletown has done not a little with its history. Three of its presidents and two acting presidents were Wesleyan graduates.

The first was Clark Titus Hinman, who graduated in 1839. I was one of his pupils in Newbury Seminary, Vt., where he was teacher and principal, while yet in his early twenties. He had not then developed all the qualities for which he became distinguished. He was earnest and enthusiastic, easy in manner, and a genial companion. When about twenty-seven he was elected principal of Albion Seminary in Michigan, now Albion College, where he did valuable service. How much Dr. Hinman did to organize the University it is difficult to determine. Its financial policy was shaped by business men, but certainly he had the responsibility in selecting the first faculty and in determining the policy of the institution. But the organization was hardly effected during his life, for he died when about thirty-five years old.

Henry Sanborn Noyes was my earliest and most intimate school friend. He was a remarkable character. The son of a

New Hampshire farmer, he early developed scholarly aptitude. At Newbury Seminary, though modest and diffident, he became distinguished as a student and was employed as assistant teacher and not long after was a member of the faculty. But he continued his preparation for college, entered far in advance and graduated in less than a year and a half with high honors. He became principal of Newbury in 1853. He was one of the earliest selections by Dr. Hinman and for years was acting president. He was among the manliest and noblest of men at Evanston. He died in 1872.

Oliver Marcy, who was another associate of mine forty-four to forty-seven years ago, is no small factor in the making of the University. There was no silver spoon in his mouth when he was born nor for a good while afterward, but this did not prevent him finding his way through various obstacles to Middletown, where he graduated, in 1846, in a class containing many subsequently distinguished men. For fifteen years he was an excellent teacher at Wilbraham. In 1862 he was elected to the chair of physics and natural history at Evanston, where he persists in duty as though there were no such word as age in his vocabulary. Dr. Marcy is seventy-eight "years young," as Dr. Holmes puts it. He, too, for several years was acting president. He is a member of several learned societies and has done notable work under the national government. Dr. Marcy is a genial, companionable man, of great social value and popular as instructor and a citizen.

Erastus Otis Haven was one of the most notable men of our church. Graduating in 1842, he was principal of a country academy, then a teacher at Amenia Seminary and soon principal in a line with several eminent men, four of whom became Bishops. A little later he held important positions as pastor. In 1853 he was elected a professor in Michigan University. In 1856 he became editor of ZION'S HERALD, and in 1860 was returned to Ann Arbor as president. In 1869 he became president of Northwestern University, and in 1872 was elected the first secretary of the Board of Education, but resigned to accept the presidency of Syracuse University. In 1880 he was elected Bishop, but died about a year later. Dr. Haven was versatile rather than profound. Few could do so many things so well as he.

Joseph Cummings was another who presided over three colleges besides occupying other eminent positions. He achieved genuine greatness. He had some of the stern discipline of life, and all contributed to his moral wealth. He graduated in 1840, and was one of the foremost in a class exceptionally able. He was a teacher and principal at Amenia, and after that for years a pastor. For three years he was president of Genesee College, from which he was called to the headship of his Alma Mater. During his administration the College began to come up out of the wilderness of poverty and disabilities; his presidency was the longest and most fruitful in its history, covering eighteen years. Resigning there in 1875, he resumed the pastorate, till, in 1882, he was

called to Evanston. Though then sixty-five years old, he had a large residue of valuable service. His judgment, intelligence and wisdom, gained through long and varied experience, gave great power to his administration, and the University became a greater force than ever.

Robert McLean Cumnock is a conspicuous figure in the present faculty, into which he came immediately after his graduation in 1868, and has continued uninterruptedly for thirty years. He is one of the finest teachers of elocution. He has a splendid physique. His great achievement is the erection of the building for the College of Oratory, which, with its equipments, is scarcely excelled in this or any other country.

Henry Smith Carhart (Wesleyan, 1868), a scholarly and successful instructor, came to Evanston in 1872. He is a member of many scientific societies and has contributed papers of high repute. He was elected professor in Michigan State University in 1886.

In the Biblical Institute at the first were Henry Bannister and Daniel Parish Kidder, both graduates at Wesleyan in 1836. Both came to Garrett in 1846. Dr. Kidder resigned in 1871, having served fifteen years. Dr. Bannister served the Institute nearly twenty-six years, dying in 1881. Both were in the maturity of their powers when they came to Evanston. Dr. Bannister had solid attainments, strong and deep, rather than brilliant, and was an able thinker and a wise and capable instructor. Dr. Kidder had a versatile career. He had been a teacher, a pastor, a missionary explorer in South America, and secretary of the Sunday-school Union. He was for some years professor in Drew Theological Seminary, and subsequently secretary of the Board of Education. The Institute owes much to him.

Miner Raymond was not a graduate of Middletown, but all his early associations and formative influences emanated from that college, so that he may be reckoned an alumnus. His departure is so recent, and the details of his life have been so fully before the public, that there is little need to repeat them. His connection with the Institute was longer than that of any other instructor. His influence upon the character of students cannot have been second to any. From his youth he had been a matchless teacher. Few could express a complicated thought so compactly and luminously and comprehensively. He had that sterling common sense which approaches genius, and not infrequently goes beyond.

Charles Wesley Bennett (Wesleyan, 1852) had a varied career. He came to Evanston from Syracuse University. He had spent much time in Europe in study of church art and archæology, in which he was proficient. His appointment in the Institute made a valuable accession. His career was comparatively brief, terminating while yet in the fullness of his powers.

Not least among Wesleyan men in Garrett stands the name of William Xavier Ninde. Of few men can it be said, "His name in Evanston is 'as ointment poured forth.'" Most of his active life was in the pastorate. After

two years as professor in the Institute he was made president, and in 1884 he was elected Bishop.

In the preparatory department of the University is Herbert Franklin Fisk, a graduate of Wesleyan in 1860. Through his efficiency, mainly, this department is among the foremost of its grade. Dr. Fisk has developed its educational policy most creditably. He has fine scholarship and is one of the potent forces in the greatness of the University.—*Northwestern.*

"THE LAST THINGS"

REV. B. F. RAWLINS, D. D.

I NOTED with interest the recent suggestion of the editor of ZION'S HERALD that a word of encouragement might be fitly spoken to Bishop Foster touching the great literary labors in which he has been engaged, and which at his "eventide" are unfinished. It is one of the saddest things of human life that our best thoughts of men, even of fellow-laborers, are not spoken while they are living, and while the words might have a mission in them that they cannot have after one's departure. The intelligent mind of the church fully recognizes the fact that Bishop Foster has not only in his official capacity well met the high responsibilities of the work the church has from time to time imposed upon him, but that in addition, by a close economy of time, he has given to the church—and to the whole theological world—a larger literary contribution than has any other one man in our American Methodism. Theological students will be indebted to him for many generations to come. Two great obelisks, standing side by side on the same plain, will perpetuate the memory of his life—his career as a Bishop of the church, and his survey of theology, as found in the able contributions he has already given to the church; even if their splendor be not enhanced by others that it is hoped may yet be added.

It is by no means strange that so fertile a mind, one that has made systematic research in the field of truth in all its theological departments, should yet have in reserve many more precious nuggets, and be undetermined by the limitations which "the rush of numerous years" impose to decide which should next employ remaining moments. It is with regard to this exigency that we would venture to make our contribution of suggestion to Bishop Foster.

Among the works named as yet in contemplation is that on "The Last Things." Of all the work which it behooves Bishop Foster to hasten, I think this should engage his first attention. I will assign only a few reasons:—

1. The greatness of the subject itself. As theologians we are not so much concerned with the past as the future; with what has been done in the divine program of the world as with what is yet to be done. The inspiration that comes from the future is the largest that can now come to the human mind, and he who can most largely see the end from the beginning will always have the weightiest message to his fellows. There never has been a time in the thought of the world when the question could be more appropriately asked: What is the plan of God in the human race upon the earth?—a question that Abraham and Moses and the prophets asked, but could not answer. That there is a plan, and that it is well marked out in the Holy Scriptures of both Testaments, where we should expect to find it, cannot, I think, be questioned. Should we not now contemplate this transcendent problem? Professor Briggs says: "The Christian church . . . under the influence

of the Augustinian theology, has been looking backward and downward instead of upward and forward. In the doctrine of God it has been grubbing in the eternal decrees. In the doctrine of man it has been dissecting the corpse of the first Adam and searching for the germs of the disease of original sin which slew him and all our race. Accordingly religion has been sad, gloomy and sour. In the doctrine of Christ it has been living in Passion Week, following the stations of the cross, and bowing in penitence before the crucifix. This a very inadequate and one-sided Christianity."

2. Such a work is demanded by the dim and meagre views of many of our ministry upon this subject. Indeed, some have no views. In forty years I have heard almost no preaching on the Second Coming. Others, if we should at all trust some vague utterances, hardly seem to feel that it is a certainty that there will be a second coming of Christ. Is it possible that they remand the subject to the mysteries that are past finding out? Or is it possible that they have fallen in with the views of some thinkers in Germany and England, and a few in this country, who reach the conclusion that the second coming has come and gone long ago? There are others who hold almost inexcusable views as to the millennial coming of the Son of Man; namely, that that coming is to be after the millennium. As well might the Jew have supposed that Christianity would come first and the Messiah afterwards, as for the Christian to suppose that the millennium will come first and then the Son of Man. It is an illogical and unnatural reversing of the divine order of things. But, however much this dimness of view may be true, it is largely so because the mind of the church, and the mind of our ministry and our theologians, have not been turned to any adequate investigation of the subject. Hence the appropriateness of my present plea.

3. A third reason why I hope Bishop Foster may be persuaded to give the best of his remaining time to the production of a work on this subject is because the scholarship of our church is falling behind the best scholarship of the world in its consideration. Hitherto the scholarship of Methodism has been at the front in the consideration of the greater vital truths of religion. But we have not begun to wake up on the great questions of "the last things." And English scholarship here is but little in advance of us. One reads Marcus Dods, and Dr. James Orr, and Prof. Candlish, and Vincent Henry Stanton with an almost provoking disappointment. It is different with leading German authors. There is profound satisfaction in reading Oehler's "Old Testament Theology," or the Old Testament theology of Dr. Herman Schultz, or the still more valuable work of Orelli on the Old Testament prophecy of the consummation of God's kingdom, traced on historical lines. And, better still, some will think, is the small but massive work of Rehm, on the origin and growth of Messianic prophecy and its fulfillment in the New Testament. If Germany is the prolific soil of necience when fundamental truth is under consideration, in that same soil we look for the finest contributions and expositions to the same truth.

Shall not our Methodist scholarship wake up? Here is a Klondike they seem to have overlooked, but where other scholars are finding wonderfully compensating results. Methodism is fundamentally right on the great subject in the thought of her great founder, if but dimly so in the thought of her first scholars and theologians. What the subject now demands is a calm and scholarly survey of a well-poised and masterful mind. The whole church and the scholarly world will gladly listen to Bishop Foster on so grand a theme.

Rising Sun, Ind.

THE FAMILY

"FOR THEE"

LANTA WILSON SMITH.

When morning lifts the curtain
To welcome in the day,
And night's reluctant shadows
Gather and roll away,
I wake with glad thanksgiving
Another day to see,
But bid my own petitions wait,
Till I have prayed for thee.

When, morning, noon, or evening,
My prayer wings up through space,
God sees upon my inmost heart
The image of thy face.
For fear that round thy pathway
A lurking foe may be,
I cannot make my own requests
Till I have prayed for thee.

Because I know thy sorrow,
Because I know thy need,
Because thy patient labor
Finds no deserving meed;
Because of heavy burdens
That only God can see,
I cannot make my own requests
Till I have prayed for thee.

Phenix, R. I.

Thoughts for the Thoughtful

Wake in our breasts the living fires,
The holy faith that warmed our sires!
— Oliver Wendell Holmes.

Let us remember that there is no foundation of public liberty but public virtue, that there is no method of obtaining God's protection but adherence to His laws. — William E. Channing.

We throw away whole handfuls of time in heedless waste, and suffer no compunction; but if God . . . take from us any expected hours, we burst into faithless tears. — James Martineau.

Perhaps that same Being, that could with a glance look through the course of the Israelitish nation, from the selling of Joseph to the coming of the Messiah, has designs of mercy on all the nations of the earth, through the unparalleled blessings which He has bestowed on this great people. And have not His dealings with our beloved country some connection with the causes which will bring forward that happy day, to which all who love the Lord Jesus Christ are looking with earnest prayer? — Mary Lyon.

We give thy natal day to hope,
O Country of our love and prayer!
Thy way is down no fatal slope,
But up to freer sun and air.

Tried as by furnace fires, and yet
By God's grace only stronger made,
In future tasks before thee set
Thou shalt not lack the old-time aid.

— Whittier.

For most of June's happy, growing children the joy of sunlit days is not that of attainment, but of striving. The wise man knows that what he values and enjoys most in this earthly life is often rather what he seeks than what he owns. . . . It is strange and beautiful to see how the plant's life is summed up in seeking and in giving, as the Christian's life should be. Is it a dream of blossom which supports the long growth of the wood laurel until some bright June day its pink and dimpled corolla opens to the light? If so, that dream's fulfillment does not satisfy, for it is quite as eager to end the blossom that it may give its strength to the seed. What we

call the climax of the plant's life, the beauty of its blossoming, to the plant's own heart is but a means to an end, and that end is the power of gift. What matter it, when this desire of giving is accomplished, it seems to bring the plant itself no good? Giving itself is good, as striving is, which latter is June's half of the great parable of the year. — *Congregationalist*.

. . .

Exquisitely beautiful, and unlike anything we have, is the first white lily just expanded in some shallow lagoon where the water is leaving it, perfectly fresh and pure before the insects have discovered it. How admirable its purity! How innocently sweet its fragrance! How significant that the rich black mud of our dead stream produces the water lily! Out of that fertile slime springs this spotless purity. It is remarkable that those flowers which are most emblematic of purity should grow in the mud. — *Thoreau*.

. . .

Our present Christian civilization is the growth of many centuries of fidelity, of sacrifice, of blood. The story of the struggle for human freedom is a story of tears and suffering and martyrdom. Every schoolboy knows what it cost the colonists to lay the foundations of our nation; how bravely they fought, how they suffered in maintaining the principles which enter into the Constitution, and are the basis of all that is noble in our country. Every thread of our flag represents a precious cost in loyalty to the truth and to the cause of human rights. Our Civil War is not yet too distant for many of us to remember the price that was paid in those dark, sad days, on battlefields and in prisons, by brave men, to preserve the liberty that is so dear to us, and to wipe out the shame of human slavery that till then had still blotted our escutcheon. Thus everything that is noble and good in our country comes to us from sacrifice and blood somewhere along the past centuries, and should be sacred to every loyal, patriotic heart. — J. R. Miller, D. D.

THE RIFLE'S LAST WORDS

A Fourth of July Reminiscence

MRS. HARRIET A. CHEEVER.

THE second of July, and hot! Very hot! The flowers hung listless in the garden, and the bees droned but faintly while moving sluggishly from flower to flower. A faint breeze now and then just stirred the treetops, but did not reach the lower atmosphere where the pitiless sun glared on the heated pavement, blinding the eyes and rendering men nearly insensible to everything but the overpowering heat. In a well-furnished office down town three or four men from twenty-eight to thirty years of age were discussing with refreshing animation an anticipated sail.

"Oh, well, if we roast today and tomorrow, we can cool off the next day," said a bright-faced young man they called "Clare." His spotless linen, well displayed in the burning heat, and his jaunty air of good humor, proclaimed him one of Nature's successful favorites whose outlook into future days was as unclouded as the blithe present. His fair hair and sunny countenance were indeed pleasant to behold, as with careless grace he moved slowly to and fro arranging papers in neat bundles, meantime asking and answering questions as his associates talked of the outing they

had planned for two days later, the glorious Fourth.

"What about drinks?" asked a handsome man whose clear complexion, bright eyes, and fresh appearance would naturally have proclaimed him an advocate of pure water in unstinted supply.

"I'll see to that!" The speaker, a splendid type of young manhood, had a certain dominant ring to his voice, of which he was, perhaps, unconscious. "I saw Rawson yesterday, and he made out a list of light fancy wines he guaranteed wouldn't harm a mosquito. Used as he is to estimating for such occasions, he told me exactly the quantity we should want for a company of twenty-four or five."

"Well, now, I don't know about that."

"Clare," or Clarence Brandon, had thrust his thumbs into the pockets of his trousers, with closed palms, and stood erect, a meditative look in his usually merry eyes. He repeated, "I don't know about that!"

"Don't know about what, man?" asked he of the dominant voice.

"Oh, about those drinks! I'd rather sail without them."

The outspoken assertion, never for a moment cowed by the determined voice of the other speaker, immediately gave rise to a discussion which, carried on with perfect good nature, resulted in Clare's yielding apparently to the general opinion, which was that four young men jointly owning a fast sailing yacht, having invited some twenty acquaintances to take a sail on the nation's holiday, ought to consider what would be to the taste or liking of the larger number of their guests.

"I'm not quite reconciled to the idea," Clare maintained; "neither shall I run counter to all the rest. Now I'll say *au revoir*," he added, lightly, "for I must go at once and unearth my yacht-sailing suit; and as it is reposing somewhere in the depths of an attic chest, I hope your blessing will go with me, for it is truly a delectable day on which to explore the upper regions of a house. But here I go. *Au revoir* again. I shall expect to see you tomorrow if I don't melt away entirely."

But having mounted to the attic, Clarence Brandon was surprised to find a slight current of air stirring the lighter articles lying loosely around. A rising draught was coursing through the place from opposite windows, and glad for a brief rest after his hot walk in a place offering anything like an occasional waft of wind, he sank into an ancient arm-chair, chintz-covered, wide-seated, and comfortable. Then he looked listlessly around.

The subject of the drinks did not exactly trouble him. He felt that he was sufficiently temperate himself not to be a bit harmed should he respond to a toast by a sip or two; yet there was a kind of smothered tradition in the family that some relative—an uncle, he believed—had come to grief through a single indulgence, and his mother, he distinctly remembered, had been almost desperately opposed to the use of any kind of strong drink.

Then he fell a-wondering as to the possible resuscitation of a fine-looking

rifle leaning against a far-off beam in the corner. He had noticed that rifle before, and wondered vaguely at its being relegated to the obscurity of an attic while still holding itself in such brave style. All at once, to his utter amazement, the rifle bridled a little, its burnished bands caught and reflected a slant sunbeam, and a murmur, only half articulated at first, soon grew into distinct speech:—

"If you want any doubts solved as to the safety of trifling with so-called 'fancy drinks,' listen to me! You've just reached a conclusion as to your personal security in the matter because of general abstinence, but let me tell you it is the young man who tampers only on rare occasions with that deadly stuff who oftenest meets with retribution swift and sure. I am a mourner to the end of my days from just one impetuous consent to beard the tempter and dare his cursed power. Strange, that mortals seem never to learn that many evils and dangers need be encountered but once to exert complete and final mastery.

"O Clare!—you see I know the family by heart, name by name—you are sitting this moment in the very chair—it was fresh and quite modern then—in which my gallant owner sat the night many years ago when planning the next day's pleasure and excursion. He was older than you—a man of forty years; a man whose stimulating career lay both back of and before him; a lawyer like yourself, but one whose fame was already carrying him with inspiring haste to the topmost rounds of the ladder that is never crowded at the summit.

"Ah me! I was proud at being even one of his smaller possessions. And I think he was fond of me. From early boyhood he had been something of a marksman, and soon could shoot at long or short range with unerring skill. Never once had I known his firm hand to tremble, his keen eye to waver so much as a hairbreadth from the centre of the mark. Oh, he was brave, bonny, resolute!

"More than once I listened proudly to his outspoken, independent views when in company with intelligent associates he discussed the right and wrong of certain measures debated in Congress or in legislative halls. Who, I thought, so fearless as he?—so immovable once he had taken his stand?

"One night a number of gentlemen had met in his room to make final arrangements concerning a shooting party that was to go forth on the morrow—the Fourth of July, always so marked a day throughout the country, I notice. Suddenly an item connected with the collation came up, one gentleman remarking that nothing definite had been decided upon as to drinks.

"At that your uncle said he did not think it would be necessary to carry flasks; they were already being dropped by the better class of men, and he for one would rather not feel them a necessity, or even approved, on a little excursion like that.

"Some remarks, half-bantering, half-serious, followed. But what I uneasily gleaned was, that a few veiled, stinging thrusts were aimed at my master by a

man whose manner always was irritating and offensive, although he was not gratified by having the fact made apparent.

"After all his friends had gone that night, your uncle took me in hand for a thorough cleaning, but his brow was clouded, and now and then a few words escaped him which showed how deeply that fellow's flings had cut, and how sharply they rankled. 'I'll say nothing,' my master finally muttered, 'but I will let him see by my cool refutation of his words that since I choose to take a pull at a flask, I am really able to do so.'

"O Clare! Don't be impatient at a confession of the nervous apprehension that seized me. But even insensate things are keenly alive to dread because of what they have seen or heard. I knew that somewhere in past generations there had been those of your uncle's lineage who had debased themselves with drink, and I trembled lest my strong, able master was overestimating his moral strength in thus daring the insidious demon silently lurking, it might be, in his veins. Could I but then have summoned voice, I would have cried out in urgent protest. Alas! it was denied me.

"Have you never read, O Clare, that the most loving and loyal of friends have sometimes been destined by cruel fate to strike the blow or inflict the injury that must forever after cause the most poignant sorrow and regret? Ah! such things are permitted in this strange, not easily understood world.

"It was a goodly party, a slightly party, that went merrily forth the next day. They talked of the nation's prosperity, her just laws, her well-sustained position as compared with other nations. They rejoiced like lords of established prestige over the fair outlook for the future, and prophesied of the glory to come. Then they tried their skill with the rifles. It was shooting at a target only, for every wild thing was protected by the law until the fall of the year. But the hand that sent a ball straight at the bull's eye on the distant pole, could send it with equal ease straight to the tiny heart of a bird.

"Before the late lunch all went well. When the appetizing collation was ready, a few flasks rested on the green. A favorite friend quietly offered his to my master. He as quietly accepted it.

"My dear fellow! There was remonstrance plainly voiced in the friend's solicitous tones when after a time he was surprised and anxious at the long, frequent draughts of the rich, fiery drink. But the momentary expostulation ceased there.

"I can't tell in detail the swift misery that followed. After the feast it was proposed to make a trial of skill with the rifles at a higher range. But I held back. Alas! Even a mute, voiceless thing needs to learn the risk of resisting the will of a man whose brain is misty and befogged by the subtle power of strong drink. Why, O why, could not I cry out, imploring him to rest satisfied with what his firm hand had already shown of faultless aim, his keen eye of clearest vision?

"My involuntary resistance angered the man usually of too large a nature to

feel provocation at a moment's delay; but my master had been about to handle me in the wrong way, and I saw it. I fell from his uncertain grasp back against the tree where he had placed me. There was an angry clutch, still in the wrong place, at my polished side, my master tripped—I was never to feel his touch again."

The rifle relapsed into melancholy silence; then after a long pause, it spoke a few words more:—

"One thought comforts me. Even a usually unconscious thing must carry out the law of its construction, and act in obedient response to the touch that impels it. And, try as I might, I could not keep back the tightly fitting ball that out from the spiral channels within me flew with swift, rotary motion, leaving empty its charging chamber.

"But grief, terror, and unavailing reluctance so affected the action that I partly burst asunder as the report rang sharply out, and, wounded beyond repair, never will fateful ball enter my muzzle again. I have longed for oblivion. But if in unrecognized retirement I have stood thus long to sound a word of warning at last that shall not be in vain, I will willingly sink back to silence and neglect, and never be heard again."

Something fell heavily to the floor as Clarence Brandon started violently and opened wide his eyes. A stiff breeze was sending cool shoots of air through the attic; threatening clouds were chasing each other across an angry sky, and a prolonged boom of thunder further heralded an approaching storm. Involuntarily he gazed at the distant corner. The old rifle was gone. Crossing to where it had stood, Clare saw the broken parts upon the floor.

"Poor thing!" he murmured. "The oblivion for which you have longed shall soon be yours." And thoughtfully picking up the remnants he bore them away.

The next day Clarence Brandon met his friends again, the dominant one among the rest.

"Oh!" he said, suddenly, as if an important thought had just occurred to him. "There's one thing I must allude to again. I wavered yesterday about a matter concerning which I am positive today. Not for a moment do I wish to control the actions of other men, but not a dime am I willing to contribute for wine or anything of the kind toward tomorrow's collation, neither can I consent to make one of the hosts to place before others a temptation I wish to steer clear of myself."

"What do you mean to imply?" asked the resolute voice of yesterday. "Shall you refuse to join us tomorrow if we happen to have wine aboard?"

"I mean just that, my friend. I must go as a host if I go at all; and I believe, if the truth were known, the desire is not prevalent to have strong drink set before our guests. Soda, lemonade and coffee make no indifferent list to offer any one."

For a moment it was Greek and Greek—dominant voice, and resolute, opposing eye. Unequally matched; the unquailing eye meant the stronger will behind it.

"He's right. Clare's right," came an-

other firm voice to the rescue. "Let's acknowledge superior judgment when we know our man."

And so they settled it. In the torrid heat of a sunny Fourth the party sailed gaily away; but when in the afternoon the storm of the previous day repeated itself, more than twoscore brave men stood with clear eyes and unclouded brains amidst the plunging, perilous speed of the white-winged craft, that under the masterful guidance of some of their number bore them at last in safety to the shore.

"I'm glad, after all, that we had no black spirits aboard," nobly conceded the man whose dominant voice was only frank and manly now, as he confessed to having felt some nervousness in the storm.

"I'm afraid if there had been," answered the opposing voice of yesterday, "our 'Sea Bird' might have known and resented it. An unsteady hand would ill have managed her in a tempest such as this."

"An unsteady hand manages with but doubtful safety at any time or anywhere," said Clarence Brandon.

Newton, Mass.

"UNTIL THE DAY BREAK"

A human soul went forth into the night,
Shutting behind it Death's mysterious door,
And shaking off with strange, restless might
The dust that once it wore.
So swift its flight, so suddenly it sped—
As when by skillful hand a bow is bent
The arrow flies—those watching round
The bed
Marked not the way it went.

Heavy with grief, their aching, tear-dimmed eyes
Saw but the shadow fall, and knew not when,
Or in what fair or unfamiliar guise,
It left the world of men.
It broke from sickness, that with iron bands
Had bound it fast for many a grievous day;
And Love itself with its restraining hands
Might not its course delay.

Space could not hold it back with fettering bars,
Time lost its power, and ceased at last to be;
It swept beyond the boundary of the stars,
And touched Eternity.
Out from the house of mourning faintly lit,
It passed upon its journey all alone;
So far not even Thought could follow it
Into those realms unknown.

Through the clear silence of the moonless dark,
Leaving no footprint of the road it trod,
Straight as an arrow cleaving to its mark,
The Soul went home to God.
"Alas!" they cried, "he never saw the morn,
But fell asleep outworn with the strife"—
Nay, rather, he arose and met the Dawn
Of Everlasting Life.

—CHRISTIAN BURKE, in *Pall Mall Magazine*.

Our Flag

THE statement that our national emblem is fashionably used for yacht and hammock cushions has been going the rounds of newspapers, with but few to say it nay. A young girl who recently gave a yachting party rallied her guest of honor, a boyish ensign, because he took an uncomfortable and isolated seat on the bow.

"Really," he answered, laughing, "I have punched the heads of so many sailors for getting their heels accidentally mixed up in the flag that I cannot sit on it myself."

And he was right. The Stars and Stripes

are to be raised aloft, to be wrapped around dead heroes, to be saluted with pride and reverence, not to be made into chair seats, nor to drape bargain handkerchiefs, nor to fly from the bung of whiskey-barrels. Against such common prostitution of our flag, each one of us, like the young officer, can make personal protest.—*Youth's Companion*.

"IN HIS NAME"

THE above is the title of an attractive little booklet containing an account of the life and work of Mary Reed, our missionary to the lepers at Chandag, Pithoragarh, in the Himalaya Mountains. It is written by Miss Emily L. Harvey, for several years a missionary of the W. F. M. S. in Cawnpore, India. First published five years ago, the booklet has been revised and



MISS REED'S HOME AT CHANDAG, PITHORAGARH

enlarged by Miss Harvey, and is embellished with a lifelike portrait of the devoted woman whose beautiful life is a constant inspiration both to missionaries and to home workers. Miss Harvey says in the preface: "In the work of preparation, we have had the privilege of gleaning from many letters concerning her work and the state of her health, written by her own hand to the author, as well as to other friends and officers of the society which supports her. We are also indebted to the courtesy of the 'Mission to Lepers in India and the East,' from whose reports and publications we have gathered much interesting and reliable information."

Miss Reed went out to India as a missionary of the W. F. M. S. in 1884, labored in Cawnpore four years, in Gonda one year, and returned to the home land in 1890, completely broken down in health. She underwent a serious surgical operation, and while convalescing in the hospital in Cincinnati, a peculiar spot appeared on her cheek low down near the ear. For months, also, she had experienced pain and a strange, tingling sensation in the forefinger of her right hand, and "One day the Heavenly Father Himself revealed to her, as in a flash, the nature of her disease, and also His purpose concerning her." Later, eminent physicians confirmed her conviction that she was afflicted with leprosy. She returned to India in 1891, and has ever since labored in the leper asylum at Chandag, carried on by the "Mission to Lepers in India and the East."

The last chapter in the booklet, which we quote below, and which will be read with the keenest interest, is devoted to the present state of Miss Reed's health:—

"That Miss Reed has been able to carry on so much work proves that she has daily physical strength given. The promise 'according to thy need' has been wonderfully verified. Notwithstanding her terrible affliction, she is doing great things for the Master. Nor is the fruit of her labors in India alone; for where is the heart which has not been drawn nearer Christ and constrained to a deeper consecration to Him by her sad story? She belongs not to India alone, but to the whole Christian world. Probably no other missionary has ever gone to the mission field for whom so many prayers have ascended to the Throne as have been offered for Mary Reed. And they have been answered in a deeper, truer sense than we realize, for

while she has not yet been healed outright, and feels that no one who should see her at times could doubt that the disease still exists, yet what greater miracle could be wrought by an omnipotent God than to bring a poor, wayward human soul to rest so sweetly, so confidently, upon His all-sustaining arm, without one word of murmuring or repining, in the midst of such furnace fire as Mary Reed has stood in for all these years! Is it not a greater manifestation of His power than it would be to heal the body?

Surely, it is easier for God to mold this plastic and perishable clay than to fashion the soul; and He has chosen to perform the greater miracle of holding His child thus patiently, even triumphantly and gloriously, confiding and resting in Him. He has tried her and hers; by the most crucial tests possible to bring to bear upon a human being! In it all there has been unprecedented submission, while her faith has been and still is unwavering. Shall our faith weaken because, instead of granting literally our requests, He has in His infinite wisdom seen fit to perform this greater miracle?

"In spite of many broken dreams,
This have I truly learned to say:
The prayers I thought unanswered once,
Were answered in God's own best way."

"She writes that the disease is so far stayed that, for practical purposes, in permitting her to continue her work, it is equivalent to a cure. She believes it to be *helden* by His powerful hand as only the touch of the Divine can hold in abeyance the dread malady; and while she is conscious that the disease is still in her system, she is able, with that other great apostle of God, to say, 'His grace is sufficient,' and does most gladly glory in her infirmities until such time as He shall see fit to complete His work; and adds, 'Thanks be unto God which always causeth me to triumph in Christ. I know that "It is God that worketh in me both to will and to do of His good pleasure." I am confident of this very thing that "He which hath begun a good work will perform it." With this confidence that He will finish the work He is doing in ways past finding out, she can always say, "Let Him do what seemeth to Him good. He crowneth my life with loving-kindness and tender mercies." Thus constantly, in every letter, she gives testimony to the all-sufficient grace, and is able always to say:

'I neither fret nor fear.' One says in reference to her case, 'The Bible does not contain a stronger testimony than hers.' She has found 'a way in the wilderness and rivers in the desert' and 'in quietness and in confidence is her strength; this also cometh from the Lord of hosts which is wonderful in counsel and excellent in working.'

"In His Name" can be obtained at the various depots of W. F. M. S. supplies, and also of Miss Emily L. Harvey, 19 Wesley St., Newton, Mass. The price is ten cents.

MRS. WINTHROP'S BIRTHDAY GIFT

ANNA BREED.

"AND this is my birthday!" exclaimed Mrs. Winthrop, as she stood on the veranda gazing out into her beautiful garden, on a perfect June morning.

"And I hope this year may bring you many blessings and the privilege of making your life a blessing to others, my dear wife," said her husband, who was standing beside her.

Just then Julian and Alice and Howard came bounding over the steps shouting, "O mamma! Wait a minute, and you will see the splendid present papa has for you!"

In a few moments John, the faithful manservant, came up the walk leading a handsome pair of jet black horses harnessed in an elegant family carriage.

"There, mamma!" exclaimed little Howard. "What do you think of this present?"

Mrs. Winthrop turned to her husband. "Is it true, George, that this splendid gift is for me?"

"Yes, Agnes. I have hoped for years to present it to you on your birthday, and it is a great delight to me that now I can afford to give it to you."

"Well, I don't know how to thank you, dear," answered Mrs. Winthrop. "How much happiness it will bring you and the children and me!"

"Jump in, mamma," said Julian. "We are going to ride down to the factory with papa."

And a merry ride this happy family enjoyed as the fine horses traveled rapidly over the road.

After the children had gone to school and the household work for the early morning had been completed, Mrs. Winthrop sat down to rest and read in the library. She could hardly keep from thinking of her fine birthday gift, and, as she considered how much enjoyment it would bring her family, the thought flashed into her mind: "And how much happiness it might bring to others!"

"Yes," she exclaimed, "it shall bring enjoyment to others! I will plan two afternoons every week to give a ride to those who seldom enjoy one. I will take our minister and his family next Monday afternoon, and dear old Dr. Ward and his wife Thursday. The following week I will invite George's bookkeeper and her mother, and John, our faithful servant, and his family shall have the carriage one afternoon. The week after, I will ask Mrs. Howard, who has just returned from the hospital, and Saturday the children's school-teachers shall go."

And such a pleasant ride the minister and his family enjoyed! Dr. Ward, the dear old superannuated minister, and his wife were a great blessing to Mrs. Winthrop. As she left them at their home she said, "It has helped me so much, dear Dr. Ward, to talk with you and your wife. Your serene, charitable living is a benediction to those of us who are younger." Mr. Winthrop's bookkeeper and her mother were so grateful for an afternoon's enjoyment that Mrs. Winthrop assured them she would invite them

again soon. John, the family servant, and his wife and children said they had never known such a good time. Mrs. Howard found the air of the country wonderfully invigorating, and the children's school-teachers told Mrs. Winthrop she was the first parent who had ever planned an outing for them.

And so the month of June closed.

"George," said Mrs. Winthrop, "I have been able to give pleasure to sixteen different people this month, in the six rides I have planned, and I don't see why we have not had all the enjoyment we needed from the carriage and horses."

"Yes, my dear," answered her husband, "as a family we have surely had delightful drives, and I am greatly rejoiced to think how many, beside ourselves, have been made happy by your birthday gift. How much pleasure might be given others, this summer, if women who have carriages and horses would only adopt your plan."

Lynn, Mass.

BOYS AND GIRLS

ROY AND UNCLE TOM

A Fourth of July Story

EMMA C. DOWD.

ROY walked proudly down the street, visions of rockets and crackers and wonderful new fireworks dancing through his mind. For did not his right hand cover the silver treasure which was to buy all these delights? Only an hour before, Uncle Tom had taken a half-dollar from his pocket, saying, "There, Roy, make the most of that for the Fourth!" The boy had never had so much money to spend at once, and it was to him untold riches. Oh, he would have such fun! Then he was brought to a sudden realization that there was something in the world besides fire-crackers and fun, for right before him was a boy smaller than himself whose eyes were red with tears and whose thin, white face wore a look of despair.

"What's the matter?" asked Roy.

"I've lost my money!" wailed the child, and his tears broke out afresh.

"How did you lose it?"

"Guess—there was a hole—in my—pocket. Now mother can't—have any meat—oh, dear!"

"Hasn't your mother any more money?"

Roy was becoming interested.

Little by little he gained the boy's story. They were very poor; his mother was sick, and the doctor had said that she must eat beefsteak instead of the corn-meal mush which for days had been almost their only food; he had earned a quarter by piling up wood and running errands, and he had been on his way to buy a loaf of bread and some meat when he had discovered his loss.

Again through Roy's mind flashed visions of fireworks, brilliant and entrancing; then, ashamed of his selfishness, he said, bravely:—

"I have some money, and I'll buy the steak and bread."

He was a bit disappointed at the boy's seeming lack of gratitude, for he said little, following him in a silent, dazed fashion.

Roy often went to the market to order meat for his mother, so the clerk knew him well.

"I want some beefsteak," Roy said, importantly.

"Same as usual—porter house, short cut?" asked the man, sharpening his big knife.

Roy had no knowledge of meats or prices, so he said glibly, "Yes, sir."

When he was handed the package he inquired, with assumed carelessness, "How much?" adding the explanation: "I'll pay for it; it is for—somebody else."

"Forty cents."

Roy started. The boy had said that fifteen cents of his lost quarter was for meat, and it had not occurred to him that there was any difference in steaks, either in weight or quality. But he faced the situation like a man, and handed out his half-dollar.

The bread having been procured, Roy's pocket was empty of silver, but the tearful thanks of his little companion, who had now recovered his speech, more than repaid him for his loss.

When Mrs. Kellogg heard her boy's story she packed a basket of food, and with Roy as her guide started for the sick woman's home.

Never had Roy looked upon such destitution, and his was so sympathetic a nature that in the days which intervened before the Fourth he gave far more thought to poor, sick Mrs. Davis and her little Rollin than to the missed fireworks.

When the holiday came, and Roy saw his playmates with their ample supply of crackers, he could not help a wee regret now and then; but he would thrust it aside as altogether unworthy of a boy of his age and aims.

On the afternoon of the Fourth Uncle Tom went to work in the front yard in what seemed to Roy a very mysterious fashion. Questions availed nothing, but at last his uncle suggested that neighbors and friends, including Rollin Davis, be invited to spend the evening on their piazza, adding with a very grave face that it would be a good place from which to view the down-town rockets.

Roy now felt sure that his uncle was planning a surprise in the way of fireworks, and he ran off in high glee.

It was a merry company that gathered at the Kellogg home after dusk. Roy was right in regard to Uncle Tom's surprise, only the display so far outran his expectations that he was in an ecstacy of joy all the evening. When the last star of the last rocket had burned itself out, and the last balloon had sailed away into the night, Roy and Rollin served the party with cake and ice-cream.

And while the guests were saying to one another, "So delightful an ending to the day!" Roy was thinking: "What a splendid man Uncle Tom is!" And through Uncle Tom's mind was running: "I am glad that Roy is so unselfish a boy."

Meriden, Conn.

—Rev. Mr. Chase, of Rockland, Me., recently prepared an address for his Sunday-school scholars. His subject was "A Wicked and a Good Heart," and to make it more interesting to the children he had drawn on a blackboard two figures of a heart joined together. One was merely an outline drawn with white chalk, the surface appearing black. This was to represent a bad heart. The other figure, filled in with chalk, represented a clean, white heart. "Now," said Mr. Chase, pointing to the drawing, "can any of you children tell me what it is?" A little five-year-old boy raised his hand. The minister nodded encouragingly. "Speak up loud," he said, "and tell us what it is." The little fellow shouted out: "It's a termarter!"

OUR BOOK TABLE

Farthest North. Being the Record of a Voyage of Exploration of the Ship "Fram," 1893-96, and of a Fifteen Months' Sleigh Journey by Dr. Nansen and Lieut. Johansen. By Dr. Fridtjof Nansen. With an Appendix by Otto Sverdrup, Captain of the "Fram." Illustrated. Harper & Brothers: New York and London. Price, \$3.

The Harpers have brought out a very desirable and beautiful edition, in one volume, of Dr. Nansen's famous book, "Farthest North." This welcome, popular edition is printed from new plates, and contains Dr. Nansen's own complete narrative and the full record of Captain Sverdrup as found in the Library Edition. The difference in cost will place this standard work in the possession of many to whom the other edition was an unattainable luxury.

The Attractive Christ; and Other Sermons. By Robert Stuart MacArthur. American Baptist Publication Society: Philadelphia.

This is a collection of twenty powerful Gospel sermons, most of which were preached in the Calvary Baptist Church, New York, on consecutive Sunday mornings during the last few months of 1897. The book is peculiarly adapted for devotional uses and for Sabbath reading. Each sermon is a strong plea for the reception and retention of "the attractive Christ," the glory of whose presence is the supreme joy and happiness of life.

Paul and his Friends. By Rev. Louis Albert Banks, D. D., Pastor of First M. E. Church, Cleveland, Ohio. Author of "Christ and His Friends," etc. Funk & Wagnalls Co.: New York and London. Price, \$1.50.

This volume contains thirty-two sermons which were preached in the First M. E. Church, Cleveland, O., during January, 1898, in a series of evangelistic meetings. In the white heat of revival these radiant messages were forged. The themes had been chosen two years before, and the thoughts had been gathering force. The blessing of God made them at that time the turning-points to salvation for many hearers. They are issued now in printed form, with confidence and hope that they may thus have a wider mission.

Boston Neighbors. In Town and Out. By Agnes Blake Poor. G. P. Putnam's Sons: New York and London. The Knickerbocker Press.

Eight short stories, fresh, crisp and original, have been collected in this book, some of which have already appeared in the *Century* and the *New England Magazine*. Modern life, its shams and follies, are enterprisingly laid bare by the author, whose refreshing humor and brisk style take off the cutting edge of realism. Boston people are supposed to be the studies for these vivid pen pictures, but one can imagine human nature to be exactly the same in other scenes than those which give local effect to the stories. At least, Bostonians need not fear that these conditions are indigenous only to its soil, but can afford to smile at its own expense with readers far and wide at the bright and interesting characterizations.

The Century Illustrated Monthly Magazine. Nov., 1897, to April, 1898. The Century Co.: New York. Macmillan & Co., Ltd.: London.

The ever welcome bound volume of the *Century* comes to us in the usual handsome gold binding, suggestive of the rich mine within. The valuable list of contents shows that the *Century* has not abated a jot from the high standard of excellence which places it at the front rank of contemporary periodicals.

The Panacea for Poverty; and Other Sermons. By Rev. Madison C. Peters, D. D., Author of "The Great Hereafter," "Sanctified Spice," "Empty Pews," etc. Wilbur B. Ketchum: 7 and 9 West 18th St., New York. Price, \$1.

A dozen timely and able discourses on timely topics, preached during the past winter, have been brought together in a permanent book form. Each one of the sermons touches a vital question and brings to bear apt illustration, incontrovertible statistics, and powerful reasoning on the subject in hand. Temperance, patriotism,

peace, profanity, generosity, salvation, the Jew, wealth, applied Christianity, are among the topics ably discussed. It will be a pleasant thought to the possessors of this volume that in securing it they have not only the personal benefit derived from its perusal, but also the satisfaction of aiding the work of a deserving institution—the Bloomingdale Church, Boulevard and West 68th St., New York, for which purpose the book is printed.

Magazines

—A characteristic paper from the practiced pen of W. T. Stead, of the *Review of Reviews*, on "Russia and Mr. Chamberlain's Long Spoon," heads the list of *Contemporary Review* articles for June. It is sufficient to say it is in Mr. Stead's best manner, and is delightful reading. "Mr. Gladstone's Theology," by his friend, G. W. E. Russell, gives a most interesting glimpse of the great statesman's inner life not elsewhere obtained. It shows how little real grandeur of character has need to fear from the closest and minutest inspection. In the article, "Is Evangelicalism Declining?" Dr. Guinness Rogers, of London, replies very effectively to the article of Richard Heath in the May number of the *Review* on the same subject. The tender spirit of modern philanthropy finds a voice in Mrs. Amos Sheldon's "Prison Treatment of Women." "Our Policy in the Far East," "A Visit to the Philippines," and especially "The Ruin of Spain," by Dr. E. I. Dillon, are timely and exceedingly readable articles. For freshness of its themes and ability of treatment this magazine holds a foremost place. (Leonard Scott Publication Co.: New York.)

—The June *Bookman* is, as usual, brimful of the freshest and latest literary intelligence. Portraits appear of Cassandra Vivaria, Norman Haggood, Egerton Castle, Robert Herrick, Grover Flint, F. Hopkinson Smith, and "Captain Joe." Edwin D. Lambright, Herbert Müller Hopkins, Richard Burton, and Frederick Fairchild Sherman furnish poems, and there are interesting contributions upon "Thomas Sargeant Perry," "An Interesting Manuscript Find," "James Payn," and "About the War." The "Reviews of New Books" keep one in touch with the best in recent literature. (Dodd, Mead & Co.: New York.)

—The *Missionary Review of the World* for June is a strong and inspiring number. Dr. Pierson, the editor-in-chief, writes in this issue, as his leader, upon "The Stimulation of Missionary Zeal." An illustrated article on "The New Hebrides—Past, Present and Future," is particularly interesting and instructive. Another equally pertinent contribution is entitled, "Impressions of Alaska and its Missions." "Hawaii and the Missionaries" is sympathetically treated, with the presentation of a life-like portrait of Rev. Titus Coan. The other departments are well sustained. (Funk & Wagnalls Co.: New York.)

Literary Notes

—Dr. A. Conan Doyle, the novelist, has turned poet also. A book of verse by him, called "Songs of Action," is about to be issued.

—Frank R. Stockton, in *Harper's Weekly* of July 1, will begin a new romance, entitled, "The Associated Hermits." It is said to be written somewhat in the style of "Rudder Grange."

—Captain Charles King, a name well known to readers of military novels, is now no longer a proper appellation, since Presi-

dent McKinley has made this favorite author a Brigadier-General.

—Mr. George W. Cable is having a most enthusiastic reception in England. He is giving readings from his works and also occasionally making speeches on public occasions.

—Rene Bazin's novel, "With All Her Heart," Paul Bourget's "Sketches," Pierre Loti's "Spanish Sketches," and now Neil Munro's stirring story, "John Splendid," make a remarkable assemblage of serial, copyright attractions for a single year of the *Living Age*. This is a list scarcely excelled by any of the first-class magazines.

—Anthony Hope's "The Prisoner of Zenda," heretofore published in the Buckram Series by Henry Holt & Co., has passed through its forty-sixth edition in that form. On July 1 there will appear in new form another edition of this romance, uniform with Mr. Hope's late work, "Rupert of Hentzau," which has lately appeared as a serial in *McClure's Magazine*, and will then be presented for the first time in book form. Both these books will be elaborately illustrated by C. D. Gibson.

—During his recent sojourn in Italy, says *Literature*, Mr. George Gissing visited various places so little known to the tourist community that the inhabitants told him that they had never seen an Englishman before. He contemplates embodying the results of his investigations in a volume on the "Cities of Magna Græcia." In the meantime, Mr. Gissing is leaving London permanently to reside in Worcestershire.

—The *Critic* states: "Elmwood is saved, and the home of James Russell Lowell will be turned into a memorial park. The enthusiastic men and women who had the matter in hand had to raise a good many thousand dollars within a given time, and the money came in so slowly that they were in despair; but now they have the full amount and a little over."

—An enlarged edition of Mr. Justin McCarthy's "Life of Gladstone" will be published immediately by the Macmillan Co. The revision has been very complete, and important chapters have been added. The biography will present Mr. Gladstone's career to the day of his death, and contain an account of his funeral in Westminster Abbey.

—An important change in the publishing trade in this city is the sale by Messrs. Roberts Bros. of all their business to Messrs. Little, Brown & Co., excepting their editions of Balzac and Molière. Messrs. Estes & Lauriat also have divided into two new firms—Messrs. Dana Estes & Co., and the Charles E. Lauriat Co. Each of the two firms thus affected has had a high reputation, and Messrs. Roberts Bros. has existed for fifty years.—*Congregationalist*.



"Back
it Goes"

I am emphatic in my orders to my grocer for *Cleveland's* baking powder. If he sends anything else but *Cleveland's* back it goes, and he knows it.

Mrs. L. C. P.

Right.—Grocers make a fair profit on *Cleveland's* baking powder; if they urge something else, they want more than a fair profit at your expense.

THE SUNDAY SCHOOL

Third Quarter Lesson II

SUNDAY, JULY 10, 1898.

1 KINGS 17: 1-16.

REV. W. O. HOLWAY, D. D., U. S. N.

ELIJAH THE PROPHET

I Preliminary

1. **GOLDEN TEXT:** *And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord.* — 1 Kings 17: 16.

2. **DATE:** Uncertain: B. C. 910 (or B. C. 887).

3. **PLACES:** Gilead, east of the Jordan; Samaria, the capital of Israel; Cherith, a brook or wady, not far from the Jordan; Zarephath, a Zidonian town or city.

4. **HOME READINGS:** Monday — 1 Kings 16: 25-33. Tuesday — 1 Kings 17: 1-7. Wednesday — 1 Kings 17: 8-16. Thursday — 1 Kings 17: 17-24. Friday — 1 Kings 18: 1-18. Saturday — James 5: 13-20. Sunday — Psalm 37: 12-24.

II Introductory

Ahab had been for ten years on the throne. The wicked purpose of his queen, Jezebel, had been accomplished. Baal-worship was firmly established in Israel. Those who refused to conform, who remained loyal to Jehovah, had been driven into exile — all but a remnant, who, clad in sheepskins and goat-skins, "wandered in deserts and mountains and caves of the earth," "being destitute, afflicted, tormented." But in this hour of idolatrous triumph there came an unexpected and startling check. Out of Gilead, east of the Jordan, suddenly appeared the greatest of the prophets since Moses' time — Elijah the Tishbite. There is no hint of his parentage. Without warning or apology he stood before Ahab, and declared, by the life of the Lord God of Israel, that there should be neither rain nor dew in the land henceforth but according to his word. The judgment having been pronounced, the prophet disappeared as abruptly as he came, finding a temporary retreat, by Divine direction, in the secluded thickets of the brook Cherith, not far from the Jordan, drinking of its waters and fed by the ravens who neglected not to bring him his portion of bread and of flesh at break of day and at fall of night. The brook dried up at length, and then, in obedience to a new direction from his unseen Provider and Guide, Elijah went to Zarephath, beyond the confines of Israel, in the territory of the Zidonians — the very home of the Phœnician idolatry. There, he was assured, a widow had been commanded to sustain him. And when he reached the gate of the city, weary, thirsty, faint with hunger, he found her — and his quest must have seemed like mockery when he first beheld her — gaunt, hollow-eyed, feebly picking up a few sticks to cook her last cake for her son and for herself, ere she gave up the bitter struggle for bread and lay down to die. Nothing but a handful of meal in the jar, and a little oil in the cruse — that was all she had, she told the prophet, confirming it with an oath in the name of the living God whose servant she recognized before her. A worthy antetype of that Syrophenician woman whose faith our Lord so highly commended, this trustful widow believed sufficiently in the prophet's word to

make for him the cake in the assurance that the cruse should not fall nor the jar waste until the Lord should send rain upon the earth. And her faith did not miss its reward. In succoring Elijah, she succored also her son and herself.

III Expository

1. **Elijah.** — His very name was a protest against the prevailing idolatry — "My God is Jehovah." The Tishbite — signifying that his birthplace or residence was in an unknown Tishbi or Tishbe, in Gilead. Of the inhabitants (R. V., "sojourners") of Gilead — the rugged region east of the Jordan, between Bashan on the north and Moab on the south. Its people then, as now, were of the Bedouin type, wild, uncultivated, nomadic. Everything about Elijah — his style of dress and food, the fleetness of his movements, his boldness of speech, his disdain of personal comfort — bespoke his Gileadite origin. Said unto Ahab — the king of Israel. Jeroboam, the first king of the ten tribes, after a disastrous reign of twenty-four years, had been succeeded by Omri, who practiced the idolatries of his predecessor. Ahab, the present ruler, was the son of Omri, and had now been on the throne ten years. He had married the infamous Jezebel of Tyre — "a woman in whom, with the reckless and licentious habits of an Oriental queen, were united the fiercest and sternest qualities inherent in the old Semitic race" (Stanley). As the Lord God of Israel liveth. — Few dared to breathe that holy name, so cruel and unrelenting had been the persecution instituted by Jezebel. Before whom I stand. — He lives, and I am His servant; He is Israel's God still, though Israel has forsaken Him and gone after Baal; and in His name, and because He lives, I affirm, etc. James (5: 17, 18) tells us that this judgment of drought which he announced to Ahab was granted in answer to prayer. Shall not be dew nor rain — not absolutely none, but a sufficient suspension of both to bring on slowly but surely that most dreaded of Eastern calamities — drought. These years. — It lasted three and a half years. But according to my word. — The judgment was to be punitive, reformatory, instructive; and its duration was to be limited by its effect. The people were to be punished for their apostasy, brought back by penitence to Jehovah if possible, and taught that the powers of nature were under the control not of Baal, but of the living God whom they had rejected. "Since Baal was worshiped conspicuously as the generating Nature-power, so was the impending drought and barrenness a tangible proof of the impotence and nullity of this idol" (Pulpit Commentary).

The fertility of Palestine is entirely dependent upon the regularity and copiousness of the rains, and, during the long intervals between them, upon the heavy dews. Hence both dew and rain are frequently employed in the Scriptures as emblems of blessing (Deut. 33: 28; Psa. 72: 6); and the cessation of them is treated as a great misfortune (2 Sam. 1: 21; Isa. 5: 6) (Todd). — Drought was one of the punishments threatened by the law, if Israel forsook Jehovah and turned after other gods (see Deut. 11: 17; 28: 23; Lev. 26: 18, etc.) (Rawlinson).

2-4. **The word of the Lord came unto him.** — He had evidently obeyed a Divine direction in warning Ahab; his subsequent movements were also divinely ordered. Get thee hence . . . eastward. — He was to disappear utterly, during the period of punishment, both to avoid the wrath of the king and the importunities of the people. The brook Cherith. — This "brook," or wady, is utterly unknown. It was "in front of" the Jordan, but on which side cannot be determined. Commanded the ravens to feed thee. — Evidently Elijah himself, while acting as God's messenger and mouthpiece, was to be himself under training. To be required to hide himself in a gorge, and trust to hav-

ing his table supplied by birds of the air who would be commissioned to feed him, must have been a serious test for his faith.

5-7. **He went and did, etc.** — the obedience of an unquestioning faith. Ravens brought him bread and flesh . . . morning . . . evening — their own movements, their own voracious appetites, held in check by a power Divine. Elijah received his daily supply, and no more; there was no storehouse for the morrow save the Divine promise, and he doubtless learned to take no thought for the morrow. The imagination can easily call up the figure of the stern Bedouin prophet, restricted to his temporary hermitage in the dense thicket of the wady, unseen of men, alone with God, rising in the morning to find the birds alighting near him with bread and meat in their bills, brought he knew not whence, and not forgetting him at nightfall after the hot, sultry day. After a while the brook dried up. — His prediction was being terribly fulfilled, and the effect of it was coming home to himself now. He had drank of the waters daily for above six months (1 Kings 18: 1; Luke 4: 25; Jas. 5: 17), but the brook had narrowed to a tiny streamlet, and finally had dried up entirely — a strong temptation, doubtless, to distrust his unseen Provider.

Various attempts have been made to get rid of the miracle. Some scholars have claimed that the word which is rendered "ravens" means also "merchants," and is so translated in other places. Their idea is, that Elijah was fed by traveling companies of merchants, who passed by his hiding-place. Others, and among them no less an authority than Jerome, have held that there was a town near by, called Orbo, or Oreb, whose inhabitants, the Orebim (which is the word rendered "ravens"), fed the prophet. Jerome seems to speak of the town as if it were known to him. But the best scholars generally take the story as it stands, and understand that it speaks of ravens (Todd).

8, 9. **Word of the Lord came to him.** — He waited till it came. He did not in his forebodings of the pangs of thirst, emerge from his hiding-place to flee to the Jordan or anywhere else. He did not try to take care of himself. God had bidden him abide at Cherith, and God would and did relieve him at the right time. Arise, get thee to Zarephath . . . dwell there — not to an Israelite, but to a heathen, city; to a city "which belongeth to Zidon," on the road between Tyre and Sidon; in the kingdom of Ethvaal, in the home of Jezebel. God could take care of him there; in truth, he was probably safer there than anywhere else, for in the search that was made for him, it probably never occurred to Ahab to look for this anti-Baal prophet amid the very shrines of Baal. Commanded a widow woman to sustain thee — appointed, rather than expressly commanded (see verse 12). Elijah's faith must have been indeed strong, as he crossed the heathen frontier, and reflected that his sustenance was to be expected from an unknown fellow-mortal, and she a woman and a widow at that.

As Christ tells His unbelieving contemporaries to their shame (Luke 4: 25, 26), Elijah was not sent to this widow in order that he might be safely hidden at her house . . . but because of her faith, namely, to strengthen and increase it he was sent to her,

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and not to one of the many widows in Israel, many of whom would also have received the prophet, if they had been rescued by him from the pressure of the famine (Keli).

10. He arose and went — quenching his own doubts, if he had any, in implicit obedience. Came to the gate — on the south of the ancient city, according to tradition. "The Crusaders built a small chapel over the reputed spot of the widow's house" (Terry). Behold, the (R. V., "a") widow woman . . . gathering sticks — a sorry prospect for the famished prophet, when his eyes, by some divine instinct, rested upon this pinched, starving woman, picking up "two sticks" to cook the last meal she expected to eat on earth. Fetch me . . . water — a request, probably, by which he could determine whether he was addressing the appointed woman or not; her compliance and subsequent talk showed him that he was not mistaken.

It was in compassion to the low estate of His handmaiden, that God sent the prophet to her, not to beg of her, but to board with her, and he would pay well for his table (M. Henry).

11, 12. As she was going. — Apparently there was no pressing lack of water here; only of food. Bring . . . a morsel of bread — a further appeal to her hospitality, and providentially calculated to evoke a confession of her extreme poverty, her widowhood, and her knowledge of Jehovah. As the Lord thy God liveth. — She does not invoke Baal or Astarte in her asseverations. Undoubtedly she knew well the God of Israel, and recognized the speaker as "a man of God." Bahr thinks it "not impossible that she was an Israelite by birth who had been married to a Phœnician." I have not a cake — not even the thin cakes, or flat loaves, "three of which were allowed for each person for one meal (Luke 11:5)" (Todd). The failure of the crops in Israel in consequence of the drought, was felt in Phœnicia also, which looked to Israel as its granary. Handful of meal. — Her "jar" (rather than "barrel") of corn meal had dwindled to a mere handful. Oil — olive oil, used as we use butter. Cruse — thin-necked bottles or jars, sometimes provided like a picher with handle and spout. Dress it for me and my son. — There was not enough for two, for one even; and how could she provide for three? She had reached the verge of starvation. She had saved and pinched to the last, and now had come to the last. This son, according to tradition, grew up to be the prophet Jonah, and was in his youth the attendant of Elijah.

13-16. Fear not. The prophet's heart was not dismayed. The assurance had been given him that the widow's supply should not fail. He would inspire now this fainting, disheartened woman with the same certainty. Make me therefore a little cake first, etc. — a test of faith for the widow, not a sign of selfishness on the part of the prophet. Use your last visible remnant for me; and depend on my prediction that you and your son shall be fed. Thus saith the Lord — whose word never failed. Meal shall not waste — an antetype of the multiplication of the loaves and fishes under the Saviour's touch. Until . . . the Lord sendeth rain. — The miracle was to continue as long as needed. She went and did. — Her obedience showed her faith. Did eat many days — the reward of her faith and piety. Barrel of meal wasted not. — They never got to the bottom of the meal jar; they could never empty the oil cruse — simply because God had so spoken.

What is laid out in piety or charity, is let out to the best interest, upon the best securities. One poor meal's meat this poor widow gave the prophet, and in recompense of it, she and her son did eat many days, above two years, in a time of general scarcity; and to have their food from God's special favor, and to eat it in such good company as Elijah's, made it more than doubly sweet (M. Henry).

IV Inferential

1. In every darkest hour of the church's history God has had in reserve some valiant soul to uphold His name and vindicate His truth.

2. The source of all true courage and of all genuine obedience is faith in God.

3. "He that could furnish a table in the wilderness, and make ravens purveyors, cooks and servitors to His prophet, is able to supply all our needs according to His riches in glory" (Henry).

4. God provides for us by the day.

5. The trial of our faith is "much more precious than that of gold which perisheth."

6. God's purposes do not appear on the surface.

7. "There is that scattereth and yet increaseth."

8. God's grace is an unfailing cruse to the believer.

V Illustrative

1. Is thy cruse of comfort failing?
Rise and share it with another;
And through all the years of famine
It shall serve thee and thy brother.
Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving;
All its wealth is living grain;
Seeds which mildew in the garner,
Scatter, all with gold, the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden,
God will bear both it and thee.

Is thy heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless Fountain
Can its ceaseless longings still.
Is the heart a living power?
Self-entwined, its strength lies low;
It can only live in loving,
And by serving love will grow.

(Mrs. Charles.)

2. In a village in Poland there lived a pious peasant. Without any fault on his part, he had come short in the payment of his rent; and the landlord had threatened to turn him out, although it was in the middle of winter. On the next day he, with his wife and children, were to leave their home. During the evening he was conducting family worship, and while reading a portion of Holy Scripture, there was a knock at the window. It proceeded from an old friend, a raven, which Dorby's father had taken from the nest and trained. He opened the window; the raven popped in, having in its beak a ring set with costly stones. At first he thought of disposing of the ring; but, on reflection, he took it to the minister. The latter at once recognized the ring as one belonging to King Stanislaus, to whom he went immediately and told the story. The king sent for Dorby and rewarded him, so that at once he was relieved from want; and the next year he made him a present of a new house and a garden. Above the house door a tablet was erected, with the inscription, "Thou calledst in trouble, and I delivered thee" (Foster's Cyclopaedia).

Peary the Explorer on Baking Powders

Those going to the Klondike must remember that a reliable baking powder is an absolute necessity. If, after a long and expensive trip and the greatest of transportation, the baking powder proves inferior or has lost its strength, the miner will be practically helpless. It is no time or place to experiment. What is required is a baking powder that has actually stood the test of the arctic climate.

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Epworth League Department

Edited by REV. F. N. UPHAM.

Two Great Conventions

ONE just past, the other just to come. Burlington has spoken, now listen for Bangor's voice. These great outpourings of Methodism's young people mean very much for our church's weal. Vermont has done grandly; Maine must not be behind.

Pray for Bangor

Rev. W. T. Perrin, our good president, urges that all our Leagues pray earnestly and definitely for an outpouring of the Holy Ghost upon the coming Bangor Convention. It is a wise request. We hope all will heed it. What a volume of petition might ascend from our 700 New England chapters, and how rich might be the blessing!

Greet Them, Help Them

Young men from the colleges and theological schools will visit many of the Leagues this summer in the interest of the Students' Volunteer Movement. They are on fire with a heaven-given enthusiasm for this whole world. Theirs is a passion for souls. They want to spread news of missions far and wide, and awaken interest in the Master's own work of evangelizing the entire human race. We bespeak for them a greeting, a hearing, and a generous response!

No More Spokes Needed

There is no wisdom in trying to run our Epworth organization into every Methodist groove we can find. We are organized overmuch. Some say with reason, "The machine won't work." It is our hope — and it breathes itself in secret if not in public prayer — that we shall not add another spoke to the wheel, nor another wheel to the coach, for at least five years.

Two Recommendations

The cabinet of the Boston Epworth Union, Rev. J. D. Pickles, president, make the following recommendations to the chapters under their care: (1) The distribution of Dr. Brodbeck's tract on "The Sunday Bicycle;" (2) The holding of temperance services on the Fourth of July. These are worthy of adoption far and wide.

A Brave Speech

We refer to the address of Hon. J. P. Dolliver before the recent General Conference of the Methodist Episcopal Church, South. He was speaking as one of the two fraternal delegates to that body from our own church. With great tact and admirable spirit he openly declared and pleaded for the organic union of the two great American Methodisms. He said the very thing he meant to say, and a thousand thanks to him for it. *We ought to be one.* This must come early in the next century if we are true to the leadings of the Lord. That is our firm conviction. The Epworth movement may hasten the glad day. This present war shows the utter breaking down of

sectional spirit in the country. Shall the church linger while the nation advances? Must two flags float over divided Methodist hosts, while one proudly waves over united American armies? The recent displays of brotherly love are beautiful; but cannot the brothers live together under one roof? If the need of one Methodism in the home land is apparent, how much more — yea, how tremendously — necessary in foreign lands that we should be one! What means "North" and "South" to the Japanese converts? Shall Mason and Dixon's line be drawn in the Philippines when our missionaries occupy those islands of the antipodes? God forbid! At home and abroad let us try to answer the Lord's own intercessory prayer — "That they all may be one."

A Junior League's Splendid Record

The following record of the Junior League of Broadway Church, Somerville, Miss Edith A. Chapman, superintendent, is remarkable. From April 1, 1897, to April 1, 1898, the Juniors raised in money for the W. F. M. S., \$25; church deficit, \$10; Junior League Pew, \$10; Epworth Settlement, \$5; new books, \$7.80; Conference claimants, \$5; Parent Missionary fund, \$5; total, \$67.80. Besides this the Junior table at the church fair yielded \$32.92, and they sold \$24.55 worth of tickets of admission. This is certainly an extraordinary financial record, and all for church interests. Mrs. Thomas H. Bryant, assistant superintendent, gave invaluable aid in this work.

A Timely Plan

It comes from the Methodist Christian Endeavor Society, Ridgefield, Conn. A group of members — and all who wish may join — form "The Travelers' Club." Each pays 25 cents, and the club raises other sums in various ways. Several members are elected to visit places of historical interest, their expenses are all paid, and in return they are to give a full, accurate and interesting account of what they saw. This insures a delightful literary feature for the society meetings next winter, and substitutes the fresh, realistic account of an eye-witness for the too frequent encyclopedic essay.

A Correspondent's Question

We have received a letter asking "whether the statement is true, as is constantly reported, that the Epworth League was not organized primarily for spiritual work, but for educational, social and beneficent purposes. Prominent leaders in the Epworth League movement are reported as making such declarations." We make no pretensions to a seat on the judicial bench, but, since we have been asked, modestly, yet emphatically, venture to reply that the statement is not true, and for this answer give the following reasons: —

1. The meeting wherein the League had its birth was profoundly spiritual. Step by step the delegates were led, as

they believed and averred, by the Holy Ghost. It was not that prayer opened each session of the meeting, as is usual, but special prayer, earnest and prolonged, was offered during the hours, and, as the climax moment came, the "mind of the Spirit" was imploringly sought and graciously and consciously received.

2. Some new movement was felt to be necessary as a spiritual advance beyond the literary Oxford League, and a long step ahead of the many independent and chiefly social societies in our churches. At this time in response to such a call the Epworth League "came to the kingdom."

3. The position given to the Spiritual department is significant. It is not by chance, nor is it conventional, that it is placed first; rather, it is there with all that such a position could mean. It is first in importance, first in thought, and should be first in every effort.

While not only spiritual, the League is chiefly and tremendously so. The church means it to be wholly within its fold, and provides against any tendency to its having an independent and irresponsible life. Its president must be approved by the quarterly conference, and presiding elders must give it regular and searching inspection. All the other departments of its activity are directed to spiritual ends, if rightly carried on. The Epworth share in the gracious gifts of the ascended Christ is not prophecy, nor tongues, nor healing, but the more modest yet vastly useful and greatly needed bestowal of "helps." The League is to be a *help* everywhere. It crowds nowhere. It asks no new niche. It aspires to no "high seat in the synagogue." It never rivals anything, it blesses everything. That is our conception of the League. So the class-meeting is better attended, the prayer-meeting has a larger number, the Sunday-school is filling up, the preacher's heart rejoices in having more to hear him every Sunday morning — and evening, too, the sisters find their Ladies' Aid and Missionary Societies growing — yea, there is an advance everywhere when the Epworth League is working its *helpful* way.

We do not know who the "prominent leaders" are to whom our correspondent refers. Whatever of eminence they may have reached they have failed to see the sweep of Epworth's orbit if they think it is anything less than on and up and through the high and blessed realities of the spiritual life that is "hid with Christ in God."

We fear the answer given by some is an attempt to shift the responsibility of the church's halting progress from Epworth hearts and shoulders. If so, we hope it is ingenuous, but feel sure it is not successful. The League must meet the question: How far responsible? Let us gather the good arising from this agitation, and see to it henceforth that good men need never even fear that Epworth means *hindrance*, but always rejoice that it surely signifies *helpfulness*.

League Prayer Meeting Topics for July

REV. MATTHIAS S. KAUFMAN, Ph. D.

Every-Day Religion

Madame de Staël says: "A religious life is a struggle, and not a hymn." How soon does this practical fact become known to every earnest soul! Yet in the every-day combat are there not occasional strains of sweetest music? It is the music of victory. It is the music of life's best elements gliding up to their rightful supremacy. Hence there is a sense in which the very struggles may become a worshipful hymn. But doubtless Madame de Staël's idea is that religion is not the stop of an organ to be pulled out for Sunday and then pushed in for the rest of the week. It is, rather, the life, the essential life. It is Christ's vitality in the soul. Hence of necessity it is for every day. Indeed, the "every day" label is the stamp of its genuineness. We may rightly be distrustful of that occasional religion which is put on and taken off as a movable garment. Evidently without meaning all that might be inferred, the little girl expressed much at the close of her evening prayer. After the usual "Now I lay me down to sleep," she continued: "Good-bye, God. Good-bye, Jesus. I'm going to Boston tomorrow." The every-day religion, which is our general theme for this vacation month, is needed no less in summer than at any other season. It is the kind which will make us as careful of our conduct by seaside and on mountain slope as at home. It is the kind which will serve us as well in New York or London as in a New England village.

July 3 — Christian Citizenship. Deut. 6: 2-9; Matt. 22: 36-40.

"Sons of the best of fathers, will ye falter,
With all they left ye periled and at stake?
Ho! once again on Freedom's holy altar
The fire awake!"

Citizenship! Suggestive theme. Where is the manly man who does not appreciate the responsibility as well as the honor of this relation? Christian citizenship! This raises the relation to its highest power. By it we understand the finest type of civil privilege and authority and obligation enjoyed by man. It is an expression of complete love of God and a conscientious love of country for the sake of man. All along the old centuries the Old Testament pages glow with precepts and pictures of patriotism, while in the New Word the sublime climax is reached in the Golden Rule. So the past calls to action, and the Word of God defines the duty, and the needs of today by their pitiful conditions appeal to all that is noble in man. Thus urged to perform his part as a Christian citizen, how willingly must he throw off all lethargy, banish all fear, and boldly step into the political arena to act in the living present the part for which he is designed.

"Prayer-strengthened for the trial, come together;
Put on the harness for this moral fight;
And with the blessing of your Heavenly Father,
Maintain the right."

HINDRANCES.

1. Indifference. This is a most subtle foe. It is a lack of appreciation. Laziness is almost its synonym. It is failing to be fully alert. It is just allowing political issues to take their own trend, listlessly hoping all will turn out well. What flimsy citizenship is this!

2. Foreignism. American has been the asylum for the whole world. This has been our glory and our peril. Many who come develop into most valuable citizens, while other multitudes are a menace to our free institutions. Such regulations should be adopted as will heartily welcome those who are willing to support American ideas and American progress, while those who, like the anarchist, come to subvert and destroy, should be refused a place among us.

SPURS.

1. The demand for attendance at the primaries.

2. The necessity for honesty and purity at the ballot-box.

3. Care that no politician or ecclesiastic gain control of our public school system for party or sectarian advantage.

4. To keep entirely separate the Church and State. Nearly all the branches of the church in this country, until recently, have been aided by the public treasury at Washington, for the purpose of educating the Indian. This using Government money for sectarian purposes was entirely contrary to the spirit of the Constitution of the United States. To the credit of our denomination it led the way in correcting this abuse.

MARKS OF CHRISTIAN CITIZENSHIP.

1. Fear of God.
2. Genuine love of man.
3. Clearness of insight into the claims of citizenship.
4. Generous instincts toward the oppressed.
5. A high sense of justice.
6. Deep convictions upon ethical relations.
7. Willingness to perform duty, even at a sacrifice.
8. Courage to defend the right by word and deed.

THE DAWN.

Dark has been the night. Corrupt has been politics. The saloon Gibraltar defies the world. King Alcohol has prostrated multitudes of helpless women who now listen for the first notes of deliverance as did Scotch Jesse at Lucknow during the Sepoy Rebellion. In her eagerness and excitement of mind she caught notes which none others heard. "It is the pibroch!" she exclaims. "Dinna ye hear it? 'Tis the slogan of the MacGregors, the bravest o' them a'!" The promise of a better day is in Christian citizenship. Christian citizens are the MacGregors. They must usher in that longed-for deliverance —

"When the war drum throbs no longer, and the battle flags are furled,
In the parliament of man, the Federation of the world."

July 10 — The Rainbow of Christian Character. 2 Peter 1: 5-7

"O beautiful rainbow; all woven of light!
There's not in thy tissue one shadow of night."

The dark, uncertain day is not a failure. The lowering clouds are being gathered up and pulled away from the western sky. The magnificent king of day is gliding into view. But that is not all. Behold the opposite hemisphere of the firmament! Drops of falling rain

refract and reflect the golden rays, and, lo! the charming rainbow arches the heavy east. What a contrast — the great background of black and the beautiful, resplendent play of colors! white light broken up into its component tints and formed into a perfect curve. How wonderful! How significant! A divine transformation wrought out in the sight of an enraptured race! This prismatic demonstration of beauty is not only a renewal of God's old covenant, but it an illustration of the harmony and symmetry of a Christlike life.

"Heaven surely is open when thou dost appear,
And bending above thee the angels draw near."

REFRACTED BEAMS.

1. Red. Let this represent faith. Every character requires a bright, warm, cheery, attractive trust in God and in the good everywhere.

2. Orange. "Add to your faith virtue." Virtue, which is valor, worth, active power, moral excellence. For this let orange stand.

3. Yellow. Knowledge is needful. Not only an accumulation of learning, but such intelligence as brings wisdom. There is needed a clear insight into essential truth and a wise application of it to every-day living.

4. Green. This is the prevalent color in nature. We will let it represent temperance or self-control which is needed so much at all times and in all places for the best direction of life's forces.

5. Blue. Soft, suggestive blue, forever true, shall speak to us of patience. What a substantial, useful, charming grace is patience! Who does not need to pray daily for more of this indispensable quality?

6. Indigo. This may be regarded as blue strengthened, and in some sense stand for godliness — godliness which is such a deepening of soul-nobility as to give the spirit a real likeness to God.

7. Violet. This modest, winsome color shall suggest that beautiful characteristic of every humane soul — brotherly-kindness. It is ours to reach up toward God for growth and then lend a sympathetic heart and generous hand to those in need all about us.

Beautiful concentric bands of light! What a world of loveliness ye open to us! Beautiful virtues seven! What an alluring rainbow of Christian character! Rainbow of colors! Rainbow of graces! The one is a charming phenomenon, the other an enduring reality. The former is a sign, the latter a seal. The one is momentary, the other eternal. As the seven prismatic colors coalesce in forming the white-light in its perfection, so these seven graces blend in that one which includes all — that one which throws over earth its chief charm and constitutes the bliss of eternity.

"There's not a harp in heaven
But chants its lay to thee;
To thee the immortal crown is given.
For thou art charity."

July 17 — Exhortation to Earnestness. Eccl. 9: 10.

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling,
To be living is sublime."

An earnest member of Congress called upon Mr. Lincoln during the gloomiest

days of 1862. He was kindly met by the burdened President, who as usual commenced relating a bit of humor. This apparent trifling the despondent congressman was in no mood to hear. So, rising to his feet, he said: "Mr. President, I did not come here this morning to hear stories. It is too serious a time." In an instant the smile passed from the furrowed features and Mr. Lincoln exclaimed: "A—, sit down! I respect you as an earnest and sincere man. You cannot be any more anxious than I am constantly, and I say to you now, that were it not for this occasional vent, I should die." There was nothing flippant about this heroic soul. His earnestness was one of his deepest traits.

1. The fleeting moments say, Awake! Have a supreme purpose. Pursue it with earnest perseverance! Be at it! Lose no time! Parley not!

2. The changing seasons urge the same junction. White-robed winter disappears. Spring trips lightly along. Full-flushed summer smiles upon us in her luxuriant beauty. And ere we are aware autumn is here, laden with its bountiful blessings. Each one coming and each one going says—Be at it! Earnestness is becoming him for whom the seasons follow each other.

3. Vacant chairs. Strong men fall by the way. Useful lives are mysteriously removed. Why? We know not. But their vacant places exhort us to do well our part while it is day.

4. Whitening harvests. Lo! the broad fields. Lo! the few laborers. Behold your work. Thrust in the sickle without delay.

5. Broadening opportunities. These are yours. Snatch them. They will soon be gone unless you are always and with the whole heart at work.

6. Growing heights. Are you crowded? Are all the professions overflowing? Are many about you out of employment? Look up! Behold the heights! How they invite you. Can you climb? Are you willing to put forth the earnest effort demanded? Can you deny your lower self and rise, rise, rise? Can you? Will you? Then bend yourself to it. Concentrate. Push on, and on, and on! Your reward is sure.

"O let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God."

July 24—The Discontent of Worldliness. Luke 12: 16-21.

By worldliness we understand a predominant passion for the things of this life. It is a strong inclination for earthly gain and temporal pleasures. Note how opposite it is to godliness.

Worldliness—God lightly esteemed; self on the throne; motto: Hoard or squander on self; riches all on earth.

Godliness—God supremely loved; self subordinated to highest ideals; motto: Service for others; treasures laid up in heaven.

Now since man is created with immortal capabilities which can find their full play only in the eternities beyond, it stands to reason that he must, in the depths of his nature, be discontented with worldliness, for it is only the froth on the draught of life's cup. What folly to attempt to satisfy him with foam!

WHY?

1. While it looks fairly well, after all it is insipid.
2. It is much more show than substance.
3. It is deceiving. You think you are getting more than is the actual case.

4. Finding yourself mocked, you are disappointed and depressed.

5. The sorrow of wasted time and wasted opportunity is yours.

6. "Thou fool" may be the solemn knell of your parting day.

How instructive and impressive the childhood fiction of Sinbad, the sailor of the Indian Sea! The magnetic rock arose above the surface of the placid waters. While hardly being aware of it, Sinbad's vessel was attracted toward it little by little. Silently, one after another, the bolts were drawn out of the ship's side by the imperceptible attraction of the magnetic rock. Ill-fated vessel! Soon every bolt and clamp were unloosed. Suddenly, unexpectedly, the whole ship—bulwark, mast, and spar—tumbled into ruin upon the sea. When the sailors awoke it was only to find themselves in drowning agonies. Such as this is the magnetic rock of worldliness. There it stands in life's ocean. Unless guarded against most vigilantly it will silently gain a strong control. Under its insidious influence every bolt of good resolution will disappear and every clamp of obligation be irresistibly removed. Then how hazardous, nay, ruinous, will be the situation! Let even the gentlest wind of temptation then blow upon you, and what a wreck! Beware, O young Christian, beware of this magnetic rock. Beware of worldliness! It is not only sure to bring ultimate discontent, but ultimate disaster.

July 31—The Temple of the Body.
1 Cor. 3: 16-23. (Temperance Lesson.)

The human body is the most marvelous of all organisms that ever came from the Creative Hand. Every organ within the whole structure is in league with every other. It is an exquisite unity of wonderful diversities. It is an epitome of many sciences, an abridged book of nature. The eye furnishes us with the science of optics. The heathen philosopher and physician, Galen, was so forcibly impressed by an examination of the human eye that he declared he could no longer doubt the existence of a Supreme Being. The mechanism of the bones provides us with the principles of mechanics. In like manner the circulatory system aids in the study of hydraulics, while in all its physical elements illustrations of chemistry abound. More than all else this temple is marvelous in its exhibition of life, to analyze which is impossible. No sage or scientist has ever yet been able to single out its essence. It is a mysterious "somewhat" which approaches wondrously near a *some one*. Great was the temple of Solomon, but greater still is the temple which Jesus consecrated while walking among men.

SIMILITUDES.

1. A temple suggests brick, mortar, stone in noble design, ornaments of splendor and carvings of artistic effect. In like manner the body is fashioned in loveliness from earthly elements.

2. A temple is usually conspicuous in location. It is more glorious than the sur-

rounding architecture. Thus when God had finished all the lower creation He made man His crowning work.

3. The temple may be used for social and intellectual purposes, but its chief end is the worship of God. This is also the highest purpose of the soul-possessed body. It is sacred in that it is a veritable Shekinah. We "touch heaven" when we lay our hand on a human body."

DEDUCTIONS.

1. Since the body is built on a plan, it is my duty to sacredly help carry out the exquisite design.

2. Since certain laws control the bodily functions, it becomes my duty to understand and observe those laws.

3. Since God has bestowed His highest skill upon the construction of the body, it is certainly incumbent upon me to everywhere cherish it as His handiwork.

LAMENTATIONS.

1. That the cigarette should be allowed to defile the body.

2. That a man should transform this noble temple into a hovel.

3. That this splendid temple should be degraded by any vile uses.

4. That it should not be kept ever and always for lofty purposes.

An educated young lady of Richmond, Va., became very much impressed with the sacredness of the body, even when defiled by sin. While contemplating this subject, she rode near a well-dressed young man lying dead drunk by the roadside. As she halted she observed flies peering the features of the flushed face. Her first thought was, How beastly! Her second, How pitiful! It is a newly fallen temple, thought she. So, alighting from her carriage, she carefully spread her handkerchief over his face and returned home. Some days later the young man called, and thus addressed her: "I am ashamed to look you in the face; I am the man you so kindly cared for the other day. The name on the handkerchief with which you covered my face revealed my benefactor." He told her he had called to thank her, saying also that with his hand on his mother's Bible he had sworn to never again touch an intoxicating drop. With a prayer on his lips he signed the pledge. This pledge was never broken. Thus in all the future that temple was sacred to temperance. His brilliant talents won for him a noble place in his country's service. This man was William Wirt.

Brockton, Mass.

SONNET TO LIBERTY

They tell me, Liberty, that in thy name
I may not plead for all the human race;
That some are born to bondage and disgrace,
Some to a heritage of woe and shame,
And some to power supreme and glorious fame.
With my whole soul I spurn the doctrine base,
And as an equal brotherhood embrace
All people, and for all their freedom claim!
Know this, O man! whate'er thy earthly fate—
God never made a tyrant or a slave;
Woe, then, to those who dare to desecrate
His glorious image!—for to all He gave
Eternal rights which none may violate.
And by a mighty hand the oppressed He yet
shall save.

—W. L. Garrison.

THE RISING SUN STOVE POLISH
AND SUN PASTE

SUN PASTE
"FOR A QUICK AFTER-DINNER SHINE
APPLIED AND POLISHED WITH A CLOTH"

IN CAKES FOR GENERAL BLACKING APPLIED AND POLISHED WITH A BRUSH

Morse Bros. Props. Canton, Mass. U.S.A.

VERMONT EPWORTH LEAGUE CONVENTION

IN pursuance of an engagement made several months ago, your reporter spent June 21, 22 and 23 at

BURLINGTON,

the first State Convention city. The journey thither was most exhilarating. It would be hard to imagine a fairer landscape than that which Vermont now presents to the eye. Nature has donned her royal robes. Field and forest, hill and dale, all alike are full of charm. The man that does not experience sensations of real delight at the widespread scene is dead to beauty. Burlington is a fine, flourishing city of nearly 15,000 inhabitants, situated on the banks of the historic Lake Champlain. It is, indeed, a beautiful city. The Hon. G. G. Benedict, in the *New England Magazine*, says: "Hundreds of American villages could be named which have especial attractions of mountain, lake or river scenery, and each of which is deemed by its inhabitants the prettiest and pleasantest of places. But it would not be easy to mention one which combines all these different elements of natural attractiveness in greater beauty and grandeur than Burlington, or one which has won from strangers more enthusiastic admiration. Its site, sloping upward from the curved shore of the bay for a mile, rises to a ridge three hundred feet above the water, crowned by the college buildings and by handsome residences, which stand relieved against the background of the Green Mountains, rising into the peaks of Mansfield and Camel's Hump, four thousand feet above the level of the lake. Looking westward from any of a hundred points of view along the slope, Lake Champlain, here ten miles wide, stretches out to the mountain wall of the Adirondacks." Beautiful Burlington! "Nature and man went into partnership and built Burlington." The city is full of business, and supports, we are told, about seventy different manufacturing establishments, their output exceeding \$5,000,000 annually. Its wholesale, retail and lumber business is \$14,000,000 a year. That the city is enjoying thrift is evident from the many substantial public improvements which have been made in the last few years, and are still being made. These improvements have added very much to the natural beauty of the city. Everything wears a clean, healthful aspect. Thanks are due to the first settlers for the gentleness with which they dealt with the native forest trees. The innumerable groves surrounding the residences in every part of the city give a rural look and an impression of serenity and peace. The drive which your reporter enjoyed about the city will remain a pleasant memory. Burlington schools are unexcelled. On the most beautiful site overlooking the city is the University of Vermont and State Agricultural College. The city has an excellent public library building well filled with books. It has two daily and five weekly newspapers. There are two Congregational, one Baptist, one Methodist Episcopal, one Unitarian, one Episcopal, one Advent, one Free Methodist, and two Roman Catholic churches. Methodists are to the fore in Burlington. They have more members than any other denomination, and contribute, in every respect, an influential force in the community. Our church edifice is one of the largest, handomest, and most convenient houses of worship in the State.

But I must not occupy all the space that may be allotted me in writing on the temporal affairs of this the "Queen City" of Vermont. Burlington hospitality is proverbial, and it never had a better illustration than in

THE MAGNIFICENT WELCOME

which Burlington gave to the great convention of Epworth Leaguers. Even before the

meetings began, delegates and visitors who journeyed from the ends of the commonwealth felt themselves repaid as their hosts and hostesses greeted them and carried them off to genial homes; and, again and again, after the first afternoon and evening meetings, and especially after Mr. Munhall's address, we heard it said: "It was worth while to come to Burlington for this alone." "It was grand," "It was wonderful," "Soul-inspiring," were some of the adjectives used. The welcome extended the Epworth Leaguers was never surpassed.

Decorations were profuse. The city was gay and glorious with bunting and flags, and overflowing with enthusiasm. Potted plants and blooming flowers crowded every nook and cranny. Mammoth floral designs represented the Epworth League monogram, surrounded by the words, "Vermont State League," in large letters of living plants. Convention headquarters in the Young Men's Christian Association building, the Armory where most of the meetings were held, and the Methodist Episcopal Church were all beautifully and elaborately decorated with patriotic colors, Cuban flags, living plants, and inspiring mottoes. Patriotic colors prevailed everywhere. The word "Welcome" in bold letters back of pulpit and platform was the first to greet the eye. The attractiveness and rich profusion of the decorations, in the places of meeting served at once to inspire every one in advance with the assurance of a meeting of unusual interest and importance.

THE OPENING SESSION.

The convention opened promptly, according to program, Tuesday, at 2:30 P. M., in the Armory; Rev. L. Olin Sherburne, the greatly beloved presiding elder of St. Albans District, Vermont Conference, occupying the chair. One element that insured success was already visible, namely, numbers. The Armory held a great crowd. Mr. Sherburne handled them with ease and saw that every moment was profitably employed. He is a model presiding officer.

The first half-hour was spent in a song service led by Rev. Joseph Zweifel, of Cobleskill, N. Y. The singing was "first class." A choir of one hundred voices was on the large platform. The first hymn was, "Blest be the tie that binds our hearts in Christian love." The audience of 1,500 people joined with enthusiasm.

After the service of song, Rev. D. W. Dayton, of Shelburne, Vt., read the first chapter of the Acts and offered a fervent and touching prayer. He said:—

"O God, we thank Thee that Thou art the God of truth! We ask Thee that we may be strengthened by Thy grace. We thank Thee for Thy word. We thank Thee for the knowledge we have of Thy religion. We thank Thee for Jesus Christ our Saviour and Redeemer. We thank Thee for His example, and for all the good things we have through His death and resurrection. We thank Thee for Christian experience, for the new birth. Born of the Spirit, born of God—this is a great experience. We need great grace, great love, great courage. We thank Thee that these things are promised unto us through Jesus Christ our Lord. We thank Thee for this occasion. We thank Thee for those who made this occasion possible. Now this is an extraordinary time; we need extraordinary grace. We need a gracious baptism of the Holy Ghost. We pray that in this first service the presence and power of the great I Am may be felt. We have come here from all parts of the State, and we pray that this may be a revival convention—a time when sinners may be converted and saved to Thee. O bless these efforts not only in the edification of saints, but in the conversion of the unsaved. Bless these Epworth Leaguers! Let the Holy Ghost come upon us all! Let the convention wind up gloriously, and we will give Thee praise and glory forever! Amen!"

The Troy Conference Glee Club—Revs. Joseph Zweifel, F. O. Winans, Stanford, Vt., J. W. Bennett, Third St. Church, Troy, N. Y., L. D. Van Arnam, Stillwater, N. Y., T. O. Grieves, Keeseville, N. Y., E. P.

Stevens, First Church, Albany, N. Y., and J. H. Clark, Fort Edward, N. Y.—rendered very beautifully "To Thee, O Country."

In introducing ex-Gov. U. A. Woodbury, Mr. Sherburne, the chairman, said: "Vermont has always honored her public men, and her public men have always honored her. We are fortunate in having among us today ex-Gov. U. A. Woodbury, who will give the first address of welcome." Mr. Woodbury said, among other things:—

"I am sure the citizens of Burlington are glad to welcome you as the aggressive representatives of the greatest and most evangelical Protestant Church in Christendom. The Methodist Church is unsurpassed by any other in the spirit of self-sacrifice, aggressiveness, and holy enthusiasm. Your example might be emulated by other churches. It hurls all its forces against the strongholds of sin, and always with triumph. It is inspiring to see youth engaged in warfare with sin. Organized warfare always brings victory. Success is always sure in organization of young people. This convention will not fail to inspire you to greater works. I welcome you to our homes, to our arms, to our hearts. We are glad you have come. Your stay will do us all good. May your stay be so pleasant that you will want to come again. We will be glad to have you. Again I bid you welcome."

His address was earnest, and a very favorable impression was produced. Mr. Woodbury is an active member of the Congregational Church in the city.

Then came the address of President M. H. Buckham, D. D., of the University of Vermont and State Agricultural College. He said:—

"I have long felt that I owed a debt of gratitude to the Methodist denomination that I can never pay, but which I am glad on this occasion to acknowledge. When in college I sat under the preaching of a Methodist minister for two years on alternate Sundays, a Congregational preacher occupying the pulpit the other Sabbath. One Sunday we had the most vigorous Calvinism, the other Sunday the most vigorous Methodism. I sat there and listened and compared and judged. That preaching made me think. My visions of truth were enlarged and broadened by that Methodist preacher. Both those preachers had logic; both had fervor. But there was one advantage to the Congregationalist—that was literature, the college training, and this the Methodist had not. When Methodism began, it labored among the poor people and the lowest classes; but now you have great universities and men of vast learning, fully the equals of any in the land. Now as one of the representatives of the University of Vermont I welcome you; and this welcome means mutual respect and appreciation. No one can longer look upon Methodist preachers as once. They must be recognized as equal in every respect to any

Ministers Speak

They Tell What Great Things Hood's Sarsaparilla Has Done for Them and Their Children—Read What They Say.

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

"Our eldest child had scrofula trouble ever since he was two years old. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5.

Hood's Pills are the best after-dinner pills, aid digestion. 25c

denomination. I am compelled to recognize them, and it is joy for me to do so. We welcome you to Burlington in the name of the University of Vermont. We welcome you to the University, to its halls, to its library, and to our arms and hearts."

He was loudly applauded as he appeared, and his address brought forth frequent and hearty applause.

The next welcome was from Rev. Dr. W. S. Roberts, of the Baptist Church of Burlington. He welcomed the convention in the name of the sister churches. In a most happy manner he said:—

"I consider it a great privilege to come before you as a representative of the churches of the city. We give you our welcome not because we have something to impart to you, but because you have something to give to us. We hope much from you. We bid you welcome not as Methodists, but as Christians. It was not always so. There was a time when it would have been questionable to recognize you as Christians of the regular order. I am glad to welcome you today as very regular members of the great branch of the army of Jesus Christ. I welcome you as persons devoted to the things of the Spirit. When I looked over the program I expected to see a great many things of the hurrah kind, but was glad to see that you had so much of the Spirit. Our great need—the great need of all the churches in Burlington—is more of the Spirit of Christ. We say it sorrowfully. We hope you bring us a blessing of this sort. If you bring us more of this, we will be grateful forever; we shall love you more, and think of you more. We welcome you as the Epworth League—the pioneer in denominational young people's organizations. The Baptists soon followed you. The young people's societies will do the best work when denominational and alone. We welcome you, believing you come with a blessing for us."

Whether Dr. Roberts is used to a Methodist audience or not, he seemed to be perfectly at home, and was greeted with many "Amen's."

Presiding Officer Sherburne introduced the next speaker by saying: "It is very fitting that a word should be said about the brother who is to follow. He is the prime mover in the organization of this convention. I have great pleasure in introducing to you Rev. J. L. Fort, of Winoski, Vt." Mr. Fort said:—

"MR. CHAIRMAN: After the three magnificent addresses of welcome we have listened to, it seems superfluous for me to stand before you. I have been thinking of these things for many months. We congratulate ourselves as well as you on this glorious convention. We are living in the most opportune time in the history of the world. The young people of today must settle the great questions of the hour. We have furnished not only governors for our own State, but for others too. Vermonters are at the front just now. They have played an important part in the history of our country and greatly out of proportion to their numbers. Why? The reason is because they have sent their statesmen to Congress and their rumblers to jail. God grant that they may continue to do so, and that to the end of time. They do not do so in some of our sister States. We greet you with open arms. We welcome you to our city across the river. God bless you! Again I bid you welcome."

"Love divine, all love excelling," was sung, and then followed the response to addresses of welcome. Rev. L. P. Tucker, president of the Vermont Conference Epworth League, was the first to be presented. He said:—

"I am president of the Vermont Epworth League, pay taxes in Vermont, but eat, drink, sleep and preach over in New York. I am very glad to be here. Have been wanting to come. We are all here—the most of us. The rest will soon be here. We are glad to be in the 'Queen City.' We are glad to bathe our hands and our faces and quench our thirst in the waters of historic Champlain. We are glad to be welcomed as Epworth Leaguers of the Green Mountain State. We are a very young society, but have spread all over the world. We are going to have soon an Epworth League on the Philippine Islands. Already some are there. We are going to organize in Cuba as soon as Sampson has put down Spanish misrule and the Stars and Stripes wave victoriously there. We expect to go away from Burlington stronger in body for having ate at your tables and stronger in soul for having knelt at this altar."

Miss Minnie Bashnell, of Bennington, came next. She said: "We are here today,

my friends, by your invitation, in one of the most interesting gatherings. We thank you for this hearty welcome." She then read an interesting paper on the usefulness of young people's societies, placing special emphasis upon the Junior League. "Junior League children," she said, "are the tomorrow of civilization—they are the morning hours of life. Methodist advance is made in the Epworth League. This is the halfway house to the church. Let us see to it that our children are gathered into it."

Rev. J. H. Coleman, D. D., of Albany, N. Y., who was on the program as the next to respond, lost his train, and was unable to reach the convention in time. Rev. M. H. Smith, of Greenwich, N. Y., consented to fill the place. He began by saying:—

"I am sure my sorrow and disappointment are great as yours on learning that the eloquent and wise Dr. Coleman would not be here. I am neither eloquent nor wise, not even a 'D. D.' I am only a simple, little [he weighs fully 250] Methodist preacher from the great, wicked State of New York. I cannot fill the place of Dr. Coleman and I would be a fool if I tried. I am too wide mentally to dislike another denomination. I love all God's people. But I am a Methodist as well as a Christian, and I love the church that saved me, the church that baptized me, that sent me out to preach the Gospel. We are trying in New York to cultivate the future generation: 1. To teach the doctrines of the church to the young people. 2. To sing the old hymns of the church. 3. To pray Methodistically in the Scriptural attitude on the knees. Some of us are stiff-kneed, if not stiff-necked, and we will not get down low before the Lord. 4. To have a broad love for the church. 5. To live as becometh sons of heroic Methodists, so that some day they will rise up and wring the throat of the colossal rum traffic, and in unison with other young people's societies we will deliver man from greed and carnality and make him pure. 6. We are trying to raise up a class of young men and women who shall not live purposeless lives. We believe already we see signs that the time is not far away when the young people's movement will crystallize into the heroism of a Hobson, who determined to live for some good purpose and keep abreast of truth."

The Troy Conference Glee Club sang another selection, after which Bishop Vincent was introduced, Dr. J. F. Berry, of Chicago, being kept at home by an unexpected complication of things in the office of the *Epworth Herald*, and could not leave without serious results. Bishop Vincent spoke from the same topic. He said:—

"I don't believe in the idea of sowing wild oats. We must have good young people from their earliest youth: 1. The League that wins believes in the country. 2. The League that wins must have faith in the Gospel and in nothing else. 3. It must be loyal to the denominational idea. 4. It must believe in progression. 5. It must believe in steadfastness. The League that possesses these elements is bound to win."

Bishop Vincent's address proved exceedingly interesting and helpful to the large audience, and was frequently interrupted. It left a fine impression.

After singing, the benediction was pronounced by Rev. Dr. Hawes, of the First Congregational Church, and the first session came to a close. It was a rousing opening meeting and augured well for the spirit that prevailed during the session of the convention.

The topic for the evening was,

"LOYALTY TO CHRIST."

What an audience! Two thousand strong! This army of young people was a great surprise. Rev. D. W. Gates, of Rutland, was chairman. A song service led by Rev. J. L. Fort began at 6.30 and continued half an hour. It was a joyful service. Rev. C. L. Leonard, of Poultney, Vt., offered prayer. He said:—

"We praise Thee that Thou art raising up a strong army of young people to serve Thee! We pray that the Divine Spirit may come upon us, that His presence may be manifest with power here. We pray that light may break into some hearts tonight. Help us to be obedient unto the heavenly vision. May

each one of us go forth from this service to do and to dare for Thy kingdom and for the good of men. Help us in singing. Bless the speaker. May hearts be touched with love. Save us in heaven at last for Jesus' sake!"

At this point Prof. E. O. Excell appeared upon the stage and took charge of the singing. Then the chairman introduced Dr. Munhall, of Philadelphia, Pa. Dr. Munhall's manner is calm, earnest, and reverent, as becomes a man who is near to God and is prepared to interpret Him to the people. This address, as do all of his addresses, not only appealed to the intellect, but moved the heart. All felt that God was near. The secret of his power is in his belief that Christ is present in the lives of His servants. His text was Psalm 138: 3; his theme, "The Word of God." He said:—

"A man's name is an expression of his character. The Word of God is expressive of God in grace and glory. We hear people talk today about going through nature up to nature's God. That is all nonsense. You can't go to God that way. You can't reach God through nature, but through Jesus Christ. 1. Take the Bible as literature. That it comes from a higher source than human is very plain. 2. Take it as a book of biography. The evil of men is mentioned, as well as the good in them. This book presents man as he is. 3. Take it in the matter of history. No inaccuracies can be found. All statements have been verified. If man wrote the Book, he is greater than any known historian. 4. Take the Book as a book of poetry. In poetic expression nothing can be compared with it. 5. Look at it from its predictions. These are enough to prove its truthfulness and dissipate every doubt. 6. Take its maxims and adages. All those of human origin sink out of sight beside them. 7. Look again at it as containing ethical truth. Every principle of every system of ethical truth is to be found in the five books of Moses. You might as well talk of blotting out the sun as to destroy this Book. I love the old

Liver Trouble

When the yellow flag of quarantine is hoisted over a dwelling it means disease and danger. So when the yellow flag flies in the face—when the cheek is sallow and the clear white of the eye is dyed saffron—there is danger. *It is liver trouble.* The liver is one of the most important organs of the body. On the proper discharge of its functions depend human health and happiness. When the liver fails of its duty, poisons at once begin to generate, and other organs of the body become involved. Never neglect the liver if you value health. If you are suffering from liver trouble, begin at once the use of AYER'S PILLS and you will find prompt relief and permanent cure.

"I was so weakened by liver trouble that I could scarcely lift my head. While in this condition I began the use of Ayer's Pills, and finding almost immediate benefit, continued their use until I was cured of my complaint."

H. R. W. BENTLEY,
Towner, N. D.

**Take No Chances
With Your Liver**
**AYER'S
Pills**

Book. Go on thy way, sweet messenger from the sky, to banish sin, destruction and death from earth!"

The great audience of two thousand people was greatly moved. A most profound impression was made.

After another song by the chorus choir and great congregation, Dr. S. Parkes Cadman, of Metropolitan Temple, New York city, was introduced, and spoke on "Aggressive Christianity." He said:—

"Aggressive Christianity has to do with the whole man. The first thing we want is: 1. The note of authority. We want a Christianity that will bring into the church more real manliness. The day of dogma is gone by forever. Where will you find our note of authority? Not in the church. Nor will it be found in the priest. Nor yet in the Bible, but in Jesus Christ. 2. We need a greater intellectuality. We need more education, more sanctified brains. 3. We need a grip on man's ethical nature. Bring into the church the truth. Christ is truth. Let us choose tonight wisely. Let us give ourselves to Christ. Why not do it now?"

The service was concluded with a song, and benediction by Dr. Munhall.

On Wednesday morning a most precious sunrise prayer meeting was held in the Methodist Church from 5.30 to 6.30. A goodly company was present. Dr. Munhall gave a stirring address. The rest of the time was given to prayer, song and testimony. It was stated that a larger number was present than at any sunrise meeting during the Toronto Convention. God's Spirit was present.

At 8 o'clock the convention

LOVE-FEAST AND COMMUNION SERVICE

was held at the Armory. The leader was Rev. J. J. Noe, presiding elder of Burlington District, Rutland. It was an inspiring and helpful meeting, and a large number participated. The burden of every heart was that the blessing of God should rest on the convention. Glad songs rang out. Testimonies bubbled over with joy. The Spirit's presence was clearly manifest. It was a clear prophecy of the good things that were to follow.

At 10 A. M., Rev. W. R. Davenport, the live and energetic presiding elder of Montpelier District, took the chair. He is one of the most earnest workers in the convention, and he presided like—well, like a Bishop. The topic for this service was, "Loyalty to the Church." The first on the program was the convention poem, by the Vermont Conference poet, Rev. A. J. Hough, A. M., a man loved by everybody, old and young. Dry? Not a bit of it. He was wildly applauded from the beginning to the close. "Elisha—the Model Leaguer," was the title. Laughter and applause frequently interrupted the reading.

Then followed Dr. C. S. Nutter's address on the "Hymns of Methodism." It was a practical and timely speech.

"My theme is too big for my time. A Christian has a right to sing, for he belongs to a singing family. He is a child of God, a son of the King, an heir of heaven. He must sing. He cannot help but sing. We have a rich and elevating volume of song. We have no need of doggerel. Our Hymn-book has been called a second Bible. It contains the cream of the hymn literature of the world. There is no hymn book in the world equal to the Hymnal of our church."

Mr. E. O. Excell led the hosts in singing "Love Divine, All Love Excelling." A very cordial greeting was read by Prof. Kitchen from the Vermont State Christian Endeavor Society.

Dr. M. C. B. Mason, secretary of the Freedmen's Aid Society, was the last speaker of the morning session. His subject was, "The Progress of Methodism." It was, of course, an earnest speech, full of fire and force. The big crowd was greatly stirred. Thunders of applause greeted him again and again. We were proud of him. Dr. Mason is black as midnight, but his heart is white as any. He pointed out the necessity of the Afro-

American educating himself and making a man of himself, when he would be recognized and treated right. He convulsed the audience when he said that two institutions had given him the right to put after his name the D. D., but they did not stand so much for Doctor of Divinity as for "Donated Dignity." We have heard Dr. Mason many times, but never when he so completely captured his hearers.

The morning services concluded with a song by the Troy Conference Glee Club, and the benediction by Bishop Vincent.

Wednesday afternoon was devoted to

SIGHT SEEING.

Pilgrimages were made to historic places in and about Burlington. Perhaps the most important of these were the Fort and Ethan Allen's monument.

For those who were not otherwise engaged a service was held at the Armory at 2.30, at which Dr. Cadman spoke. Mr. L. B. Lord presided. Rev. E. B. Stevens, of Albany, N. Y., offered prayer. Dr. Cadman's subject was, "The Puritan in England and America." It was a most excellent historical address.

"America" was sung and the benediction pronounced by Rev. W. S. Roberts, D. D., of the Baptist Church.

The reception at the Billings Library, University of Vermont, was highly enjoyed. Then came the "Patriotic Flag Drill," which was conducted by Mrs. Kitchen and Mrs. Hall. One hundred school children dressed in pretty white frocks and carrying flags—the Stars and Stripes—took part. The evolutions, some of them very elaborate and intricate, were very pretty, and the little folks were heartily cheered. The exercise showed much training and the most thorough preparation.

Wednesday evening district meetings were held in the different churches. At 7.30

A TREMENDOUS CROWD

packed the big Armory from door to rostrum, and standing room was scarcely available. Such an audience never gathered there before. The presiding officer was ex-Lieut.-Gov. Z. M. Mansur, of Island Pond. He was at home and filled the chair very gracefully. The half hour of song was full of enthusiasm. The singing went with a swing that was irresistible. Rev. S. Donaldson, of Albany, Vt., read the Scriptures. Prof. Seeley, of Middlebury College, offered the following prayer:—

"Our Heavenly Father, let us feel that we are in Thy presence! Help us to realize that Thou art here. Thou hast been with Thy people in the ages past, and we rejoice that Thou art with them still. Our blessed Saviour has said, 'I will be with thee even unto the end of the world,' and Thou art with us here. We rejoice in Thee. We ask that Thou wilt bless in the further service of the evening. Thou hast blessed the song service, bless in the further service. Bless the young people. Let Thy kingdom be set up in each heart. Hear, our God, and may every heart be made glad because of the Most High; and when we have passed the flood, may we join in the song of Moses and the Lamb! For Jesus Christ's sake."

"Holy, Holy, Lord God of Hosts," was sung. A collection was taken for Dr. Munhall. Just before introducing Bishop Vincent, the chairman of the evening, Mr. Mansur, said: "I have sat for two days back in this audience, and I know it is difficult to see the speaker, and I have a request to make of the ladies: Will you kindly remove your hats and bonnets?" The audience went almost wild over this request. Cheer after cheer greeted the Governor's request. The ladies, almost to a woman, removed their head-gear. Then there was tremendous applause. The Governor said: "For those who have removed their hats and bonnets, I thank you."

Bishop Vincent spoke on "The Church

and School Out of School." We never heard the Bishop when he was any more at home. He was at his very best. It was a great speech delivered to a great audience, and was most heartily appreciated.

Another sunrise service was held on Thursday from 5.30 to 6.30 in the Methodist church, led by Dr. Munhall. Half-past five seemed like an early hour for delegates and visitors to assemble, but a goodly number were present at that hour. Many tarried at the fountain and drank deep of the life-giving stream. The meeting was a precious one, and will tell in the lives of all who were present. A large number took part. The Spirit of God was manifest.

The Armory and church during the forenoon and afternoon were deserted, and the great crowds went to the picnic grounds at

WILLSBORO POINT, N. Y.,

to participate in the mass meetings. More than a thousand people passed through the gates on the beautiful steamer "Chateauguay" of the Champlain Transportation Co., that conveyed the gay and happy crowd of Epworth Leaguers ten miles across the lake to the grove where at 9.30 A. M. an open-air mass meeting was held. The day was ideal, and the trip over the calm and crystal surface of the lake was most enjoyable. It was a monster gathering, that filled the beautiful grove under the open sky. No greater demonstration was ever held in this part of the world. The program included a flag drill by the school children and music and speeches.

Hon. J. V. Carney, of Barre, Vt., was chairman. Rev. C. O. Juddins led the audience in the Lord's Prayer. The song service was conducted by E. O. Excell—and such singing! It was truly uplifting and soul-inspiring. The shores of old Lake Champlain echoed and re-echoed with the hymns of praise and the shouts of the happy throng.

The first address was by Miss Ruth M. Sites, a returned missionary, who spoke on "Epworth Leagues in Foreign Lands." She charmed the immense audience. Much stress was laid upon woman's servile condition in China, and we were led to sympathize with woman in that land where she has not yet been given an opportunity to cultivate true womanhood, nor experienced the comforts of the true liberty of God's chosen ones. She also spoke of China's future. She predicted that ere many years should elapse China would be known as Immanuel's Land and proudly take her place in the foremost ranks of Christian nations. Her remarks were interspersed with touching pleas in behalf of this benighted people, which will not prove in vain.

After singing by the Troy Conference Glee Club, Rev. A. J. Palmer, D. D., of New York city, spoke on "Methodist Missions." He spoke of the missionary work of the church from its inception to the present time, setting forth the progress of the work and its present needs.

After lunching, the great audience was gathered at the stand again to hear Dr. J. E. C. Sawyer, editor of the *Northern Christian Advocate*. Ex-Lieut.-Gov. Fisk, of Isle La Motte, was in the chair. Mr. Fisk is a gentleman, and a most pleasing chairman. Rev. A. H. Eaton, of Plattsburg, N. Y., led the audience in the Lord's Prayer. "America" was sung with a vim by the audience.

Dr. Sawyer's subject was, "The Saloon Must Go," and he said:—

"I want to say frankly in the beginning that I am not going to waste any time in showing that the saloon must go. The saloon is already going; it is on the down grade, and there is no power in the universe that can put it on the up grade. The warfare against the saloon is a warfare for humanity. Don't waste your energies on generalities. Go at the saloon nearest your door. Say it must go; and you can make it go if you use the law we have. Let us all deter-

mise that no vote of ours shall ever send to the legislature a man who will vote to legalize the saloon. The saloon is on its way to eternal destruction."

Prof. Excell sang, "Beautiful Isle." His grand voice and expressive method were much enjoyed. He was applauded at times most heartily. Mr. Excell is unsurpassed as a leader.

Then Dr. M. C. B. Mason spoke on "The Church and the Race Problem." He captured the audience at once. His speech produced a deep impression. He was on fire with his subject. Perhaps no other address of the convention stirred the emotions and thrilled the multitudes as did the speech of Dr. Mason. He poured forth his thoughts in a torrent of words that could not be easily reported. Among other things he said: "The introduction of the life and spirit of Christ into the thought of the world produced a revolution in the ethical and social relations of mankind. Its essential character was love, service." He convulsed the audience when he said he used to try to pass himself off as a white man, but doesn't now. "I believe we shall here develop a grand and noble manhood imbued with the spirit and life of Christ."

The doxology was sung, the benediction was pronounced by Dr. Sawyer, and after a refreshing sail across the lake, the company reached Burlington at about 5:30 P. M. This day was the best of the convention. Every body was happy.

In the evening at 7:30 another great audience gathered at the Armory for

THE CLOSING SERVICE

of the convention. "Blessed Assurance" was sung. Then Mr. Excell, by request, sang a solo, "Count Your Blessings." It was most impressive. Then the Glee Club sang a selection, "Go Gather Them In." Being encored, they gave "Speed Away." The audience were thoroughly pleased. Rev. C. L. Hall, of Burlington, offered prayer. He said: "We thank Thee, our Father, for the hour, and for the blessings that have come to us all. We thank Thee for this beautiful day and the social quickening for the spiritual uplift. We are blessed. May we receive the Holy Ghost tonight. Bless the young people! We pray for the young people who do not know Thee. May their hearts be touched. Make us all fishers of men." Rev. Thomas Tyrie, of St. Johnsbury, Vt., was the first speaker, his subject being, "Loyalty to Christ." A great audience applauded his eloquent words. Mr. Tyrie is an orator. He made many excellent hits. 1. If we are loyal to Christ we will be loyal to Him in our homes. The family altar will be there. 2. We will be loyal to Him in our social life. 3. We will be loyal to Him in our business. 4. We will be loyal to Him in our churches. What is the supreme motive? Love to Christ. Talking about the beauty of the Christ spirit is all right, but until we have Christ hidden in the heart we cannot be Christ's, or loyal to Him.

Mr. Excell sang, "To Please Jesus." The ordinary resolutions were passed.

Dr. Munhall was then introduced and spoke on "How to Study the Bible." It was a pleasing, but an earnest and searching, address—a fitting climax to the convention.

The audience sang "God be with you till we meet again," and the greatest convention Vermont ever had was closed.

Convention Notes

—The convention was a great success, and had been looked forward to with the greatest interest. Being the first ever held in the State, it was looked upon as an experiment, but the prime movers in it, though they had great faith in God and

young people, had no thought of such an immense gathering and such complete success. It was a surprise beyond expression.

—It was pre eminently a religious convention. Many were drawn nearer the Saviour, and went away more fully consecrated to His service.

—The convention was remarkable in many ways. It was intensely earnest. The gravest questions were soberly discussed.

—There was no note of pessimism, no lack of faith and courage, no unwillingness to grapple with difficulties. It was a very outspoken convention. Perhaps the air of Burlington and the presence of so many downright Vermonters had something to do with the fearless plainness with which widely different opinions were expressed, though a deep, underlying unity of love for the work and loyalty to the church was evident in the discussions.

—Our older brethren were enthusiastic as well as the younger.

—Rev. J. A. Sherburne, of Barre, Vt., was the youngest old Epworth Leaguer present.

—Bishop Vincent's presence and addresses were greatly appreciated by the entire convention. He was an inspiration to every one.

—Prof. Excell, who led the singing at nearly all the services, is a very successful leader. The music had something of the old-time ring.

—It was the testimony of all who were there that God heard the prayers and blessed the people. From the first session to the closing benediction by Rev. T. Tyrie, of St. Johnsbury, there were evidences of God's presence.

—Dr. S. Parkes Cadman said: "It is the best convention I ever attended."

—Prof. E. O. Excell, in returning thanks for the attention paid him, complimented the choir and audience very highly, saying they sang better than any body of a similar magnitude he had ever conducted.

—Bishop Vincent's address on "The Church and School Out of School" was admirable, thoroughly practical and suggestive. We would have been glad to have given a longer report, but our pencil failed to work at the supreme moment.

—About 1,500 delegates and visitors were there.

—There was nothing trashy about any address, but every one was a model of earnestness, thought, and delivery.

—The Burlington people thought the gathering might possibly equal the Masonic or Grand Army gathering the week before, and smilingly replied, "We'll take care of them." But when the delegates and visitors began to arrive by railroad and steamer, Burlington rubbed its eyes and manifested great surprise. Its streets were literally lined with people wearing the beautiful and unique badges.

—Lieut. Govs. Mansur and Fisk find time to give attention as well as generous sums of money to the work of the church and the Leaguers. Modest and unassuming, they bring the thought of their clear brains, supported by warm hearts, to the cause of Jesus with the same enthusiasm and thoroughness which they carried into the duties of their high office.

—Burlington Methodists were proud of the convention's 1,500 strangers. Not an arrest, nothing out of order, but everything religious.

—The following are some of the names of the preachers present. Those from the Troy Conference were: D. Perry, Wells, Vt.; W. P. Rulison, Brandon, Vt.; P. S. Slow, Troy, N. Y.; John H. Clark, Fort Edward,

N. Y.; A. J. Church, Peru, N. Y.; J. L. Thomaston, Plattsburg, N. Y.; Thomas Rogers, Rupert, N. Y.; M. H. Smith, Greenwich, N. Y.; John J. Noe, presiding elder of Burlington District, Rutland, Vt.; Samuel Bras, New York; D. W. Gates, Rutland, Vt.; J. L. Fort, Jr., Winoski, Vt.; S. D. Elkins, Chazy, N. Y.; C. V. Grismer, Glens Falls, N. Y.; A. H. Eaton, Plattsburg, N. Y.; I. P. Hall, Sandy Hill, N. Y.; D. W. Dayton, Shelburne, Vt.; John A. Harris, assistant pastor, Pittsfield, Mass.; H. S. Rowe, Granville, N. Y.; S. G. Ayres, librarian of Drew Theological Seminary.

Those belonging to the Vermont Conference were: C. O. Jukins, Windsor; Guy Lawton, Barnard; W. M. Newton, Principal Montpelier Seminary, Montpelier; J. D. Beeman, Brattleboro; J. S. Allen, Bakersfield; Hart Fuller, Binghamville; F. D. Handy, Woodstock; L. P. Tucker, Northfield; A. E. Atwater, Barre; W. E. Douglass, Barton; I. P. Chase, Cabot; W. I. Todd, Groton; O. D. Clapp, Georgia; A. W. C. Anderson, Enosburgh Falls; J. E. Knapp, West Concord; Thomas Tyrie, St. Johnsbury; W. P. Stanley, Franklin; E. T. Brush, West Enosburgh; L. K. Willman, Waterbury; M. B. Paroungian, Walden; C. M. Stebbins, Wolcott; D. C. Thatcher, Underhill; S. H. Smith, Swanton; A. L. Cooper, Plainfield; A. J. Hough, White River Junction; Joseph Hamilton, Newport; W. C. Johnson, Northfield; A. B. Blake, Highgate; B. F. Rowland, Springfield; C. S. Nutter, St. Albans; G. M. Burdick, Cambridge; G. W. Burke, Isle La Motte; E. F. Lowe, Johnson; J. L. Reeder, Rochester; C. F. Partridge, Randolph Centre; J. H. Bennett, Putney; C. P. Taplin, Milton; W. E. Allen, Chelsea; George L. Story, field and general secretary of the Vermont Sunday-school Association; M. S. Eddy, Morrisville; Clark Wedgeworth, Worcester; C. G. Gorse, Sheffield; George U. McDougall, Newbury Centre; A. B. Enright, Essex Junction; Samuel G. Lewis, Marshfield; E. W. Sharp, So. Royalton; L. N. Moody, Gayssville; W. C. Robinson, Milton; C. W. Kelley, Woodbury; A. G. Austin, East Burke; F. T. Clark, St. Johnsbury Centre; P. L. Putnam, Bonds-ville; M. H. Ryan, Stowe; P. N. Granger, Bethel; George E. Deuel, Montgomery.

The most popular excursion of the year is the Adirondack Excursion of July 1st and 2d via the Fitchburg Railroad. At 200 Washington St., Boston, you can obtain all details.



WILLOW CALF TAKES THE LEAD FOR BEAUTY AND STYLE

THE GENUINE SHOES HAVE THIS COIN AND TAG ATTACHED.

WHITE BROS. & CO. BOSTON.

HISTORIC WILBRAHAM

FEW are the places in New England and American Methodism that awaken such joyous and grateful impressions as does Wilbraham. To look out upon, and to walk over, the spacious and enchanting three hundred acres of this school plant is to receive a new revelation of the wisdom and wide vision of the fathers who laid the foundations of this institution. To tarry in the school buildings and listen to the story of the epochal work of Wilbur Fisk and his successors, awakens in the visitor a loftier appreciation of the richness of our inheritance. Who can be the guest of the present Principal and not become possessed with the conviction that he was providentially summoned to his work, and that he has a genius for it? To look into the faces of the students, to take them by the hand and chat with them, left the impression that we were meeting young men and women, strong in native gifts, who were being sensibly and comprehensively trained and developed.

There are but few fitting schools in the

the following paragraph, which appears in the latest catalogue of the school:—

"This institution, while it will put no sectarian restraint or constraint upon any student, yet claims to be a Christian school, under the sanction of a religious denomination. It would fall of one of the chief reasons for its existence if it should not cultivate to the highest practical extent the moral and religious faculties of those committed to its charge. Its theory is that of *integral education* in its largest import."

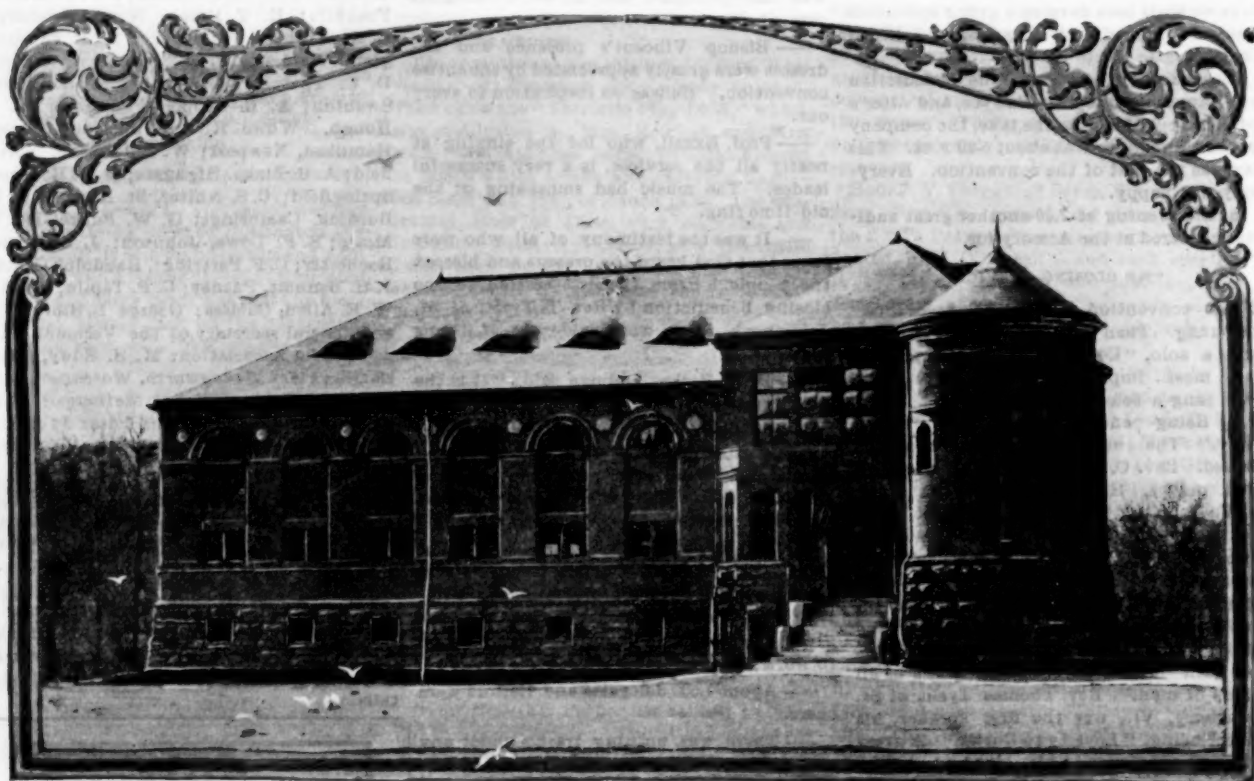
We unhesitatingly commend this institution to the favorable consideration of our people. The following is the report of the visitors for the year:—

Anniversary Week at Wilbraham

The quiet, pleasant and helpful days of Commencement week at Wilbraham formed a fitting close to the past academic year; for the year itself has been marked by no stirring incidents; among its brother years it must be noted for its quiet demeanor and equable temper. The unpleasant thing that is bound to come now and then in all school

day evening, June 17, to the informal alumni reception on the evening of the following Wednesday, there was nothing to grieve over or to provoke hilarious applause. But there was much to enjoy. The attractive social feature of the week was the pleasant reception given to the senior class on Saturday evening. The occasion was graced by the presence of Prof. S. F. Upham, of Drew Theological Seminary, and Editor Charles Parkhurst and wife of Boston.

Sunday, of course, was the first great day of the week. It rained hard, but the audiences both morning and evening were large for Wilbraham. Dr. Upham preached the baccalaureate sermon at 10.30 o'clock from 2 Kings 20:5: "I have heard thy prayer, I have seen thy tears; behold I will heal thee." His subject was "Prayer," and his purpose was to urge upon the graduating class the wisdom and necessity of prayerful lives. In a scholarly address he upheld the three propositions: that prayer is a universal instinct; that its universality creates the probability that it will be answered; that the facts of Scripture and the Christian consciousness,



SMITH MEMORIAL GYMNASIUM

The Smith Memorial Gymnasium, completed one year ago at a cost of \$45,000, is a very satisfactory structure. The first floor contains bowling alleys, locker rooms and baths for young men, and apartments for visiting athletic teams. On the second floor, in addition to ample locker and bathing accommodations for the young women, is the main hall, fifty by seventy-five feet. This is completely furnished with modern apparatus of best quality. Above the main floor, and suspended from the walls, is a fast running track of special design. The third floor, which is limited to the front portion of the building, contains spacious offices for the physical director, together with a large recitation-room. Careful attention has been given to lighting, plumbing, heating, and drainage, so as to render the building most effective. From the middle of October to the middle of May the gymnasium is open for general work. A piano furnishes music for class movements and marches. Six periods each week are required of all students. Gymnasium suits of regulation make are required, and will be furnished at an expense of about five dollars.

land to which parents can more trustfully and hopefully commit their sons and daughters. Wesleyan Academy sets itself determinedly to train and rightfully develop at its best the whole nature—physical, mental and spiritual. Physical training according to the latest systems is given in the superb new gymnasium, of which we present an electro. A healthier place, and one freer from diversions or temptations, cannot be found. Principal Newhall is surrounded with a large and able faculty, but his watchful eye takes in everything. He knows personally and familiarly every student, and aims to impart the greatest good to each. The religious education is broad, healthy and pervasive. The purpose of the principal in this important matter is well stated in

life has been notably absent. Hard study, close attention to mental and spiritual discipline, the stern disappointment and serious success that make up student life, have been quietly but perceptibly strengthening the mental and spiritual fibre of the boys and girls gathered there. The light-hearted youth has been seen to change into the serious, determined man—suddenly, but with no noise or demonstration. For the entire year a steadily serious and spiritual air has been the pleasantest and most significant fact of the school life.

It was only fitting, then, that anniversary week should be quiet, serious and hopeful. Every part was played in a simple manner, but steadily and without show of weakness. From the Upham prize declamations on Fri-

confirm us in the belief that God does hear and answer prayer.

The alumni sermon in the evening, by Rev. W. I. Haven, of Brookline, was a manly assertion of the pre-eminence of the inner life and an earnest appeal to the students to guard more carefully the springs of their being. His text was Proverbs 4:23: "Keep thy heart with all diligence, for out of it are the issues of life." "Life," he said, "is from the heart; the real difference between men is a difference of heart; to keep one's life is to keep one's heart; the best of all keeping is to give it without reserve to Jesus Christ." From the student's point of view, the one sermon was the complement of the other; the address of the morning made him stronger, the sermon of the evening left him better.

In every Commencement there is one dom-

inant note struck over and over again by different speakers as if by chance. That note this year was, "Go to college." The school pastor, Dr. W. H. Thomas, touched it in his last sermon to the students; Bishop W. F. Mallalieu gave it emphatic utterance in his brief address in chapel on Tuesday morning; and President Andrews of Brown University made it the theme of Commencement day. For in the place of the usual speeches by members of the graduating class, Dr. Andrews delivered a Commencement oration. He sustained the simple proposition that every boy and girl should go to college, declaring that higher education is best for everybody — best for profit, for privilege, and for power, whether the person be lawyer, book-keeper, or farmer.

The graduating class this year numbers 32 — 15 young men and 17 young women. Diplomas were awarded in seven courses: 9 in the classical, 8 in the Latin scientific, 9 in the academy, 2 each in the industrial science and the instrumental music course, and 1 each in the vocal music and the art course. Class day exercises came on Monday afternoon, in which nineteen of the members took part. The majority of them will heed the counsel of the week and go to college next fall. Among the graduates were Miss Edith H. Adams, daughter of Rev. George Adams, of Brooklyn, and Miss Grace M. Mansfield, daughter of Presiding Elder J. H. Mansfield of this Conference.

The other interesting events of the week were the declamation contest on Monday evening for the Bond prizes, given by Mr. Chas. H. Bond, of Boston, and won by Miss A. M. Bean, of Boston, and Miss J. E. Kittredge, of Tremont, Me.; the art reception in the studio, where were displayed the excellent work in mechanical drawing, china painting, and decorations in burnt-wood work; and the anniversary concert on Tuesday evening under the direction of Miss Lillian F. Russell and Miss Phoebe J. Hooper.

Friends of the Academy will be glad to learn that the trustees have chosen Dr. Charles F. Rice, pastor of St. Luke's Church, Springfield, to succeed his father as president of the board, and elected David P. Luddington, of West Springfield, and Matthew Robson, of Salem, to fill vacancies on the trustee board. With the strong support that Dr. Rice will give the school, with the earnest backing of the trustees, with the enthusiastic loyalty of the young alumni displayed both at the February reunion in Boston and at the re-gathering during Commencement week, Principal Newhall feels assured of another year fully as quiet, pleasant and strong as the past year has been.

R. WATSON COOPER,

For the Visiting Committee.

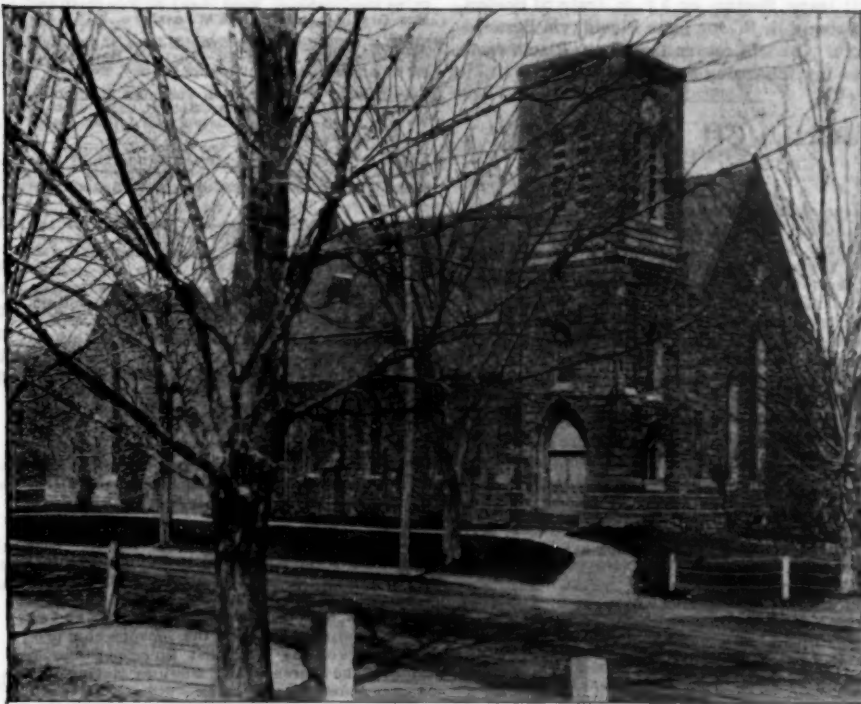
A Letter by Gladstone

WHILE President Bashford of Ohio Wesleyan University was in England, he was the guest of Gladstone. Dr. Bashford presented Mr. Gladstone with a catalogue of the institution, with the request that he write a letter to be read at Commencement. Mr. Gladstone complied with the request and the letter follows: —

DEAR DOCTOR: Divided as is our natural Christendom into sects, I cannot but bear my humble testimony to the wisdom which, in the case you have brought before me, prompts the members of one of these sections to an apparently magnificent effort for providing that its young men shall have enlarged opportunities in immediate connection with the full formation of their religious connections for the general cultivation of their minds. Such efforts will, I think, serve the cause of truth, and I heartily wish them success. I also observe with pleasure, in the explanation of the plan, some excellent enunciations of principle and intentions, which, I trust, will always be prominent in the minds both of teachers and of students. Allow me to remain, my dear sir, yours faithfully,

W. E. GLADSTONE.

Cannes, Feb. 11, 1898.



METHODIST EPISCOPAL CHURCH, WILBRAHAM

The introduction of Methodism into Wilbraham was through Mr. Charles Brewer. He was the grandson of Rev. Daniel Brewer, the first pastor of the Presbyterian Church in the early settlement of Springfield. He seems to have been of an inquiring mind, and was not satisfied with the old Calvinistic theology. He had heard of those strange ministers called "New Lights," but was told that they were dangerous men and to be certainly shunned. Wilbraham was then connected with the Hartford circuit, and the "New Lights" were occasionally in this neighborhood. Mr. Brewer, hearing of an appointment by this new kind of ministers, invited Abel, Levi, and Silas Bliss to accompany him to hear them. The preacher was a Rev. Mr. Raynor. The sermon was an eloquent presentation of Christ for every man who would accept Him. Mr. Brewer was so interested that he invited the preacher home with him. Arrangements were made that preaching should be had at Mr. Brewer's house, on condition that they should be protected from the mob. Rev. Lemuel Smith, the colleague of Mr. Raynor, accordingly came to Mr. Brewer's to preach. The excitement was so great that the whole town was moved, we read in the history of that time. Many young men of great promise were soon interested.

These events occurred in 1791 and 1792. The first society was comprised of Charles Brewer, Abel Bliss, Sr., Silas Bliss, brother of Abel, and Mrs. Solomon Warriner. The society was small, but composed of people of marked devotion to God. The Minutes of the New England Conference state that the first Conference was held in Wilbraham in 1797. This Conference was, however, the second; the first having been held in the chapel, Sept. 4, 1794.

For two years after the first sermon by Rev. Lemuel Smith, preaching continued at Charles Brewer's house. Mr. Brewer gave the land for the erection of a chapel, which in an unfinished condition was for some time used for services. It was in this chapel that the Conference of 1794 was held. Asbury, Lee, Roberts, Ostrander, Pickering, Mudge, Taylor and Hall were among the preachers who gathered at this first Conference. Asbury was indisposed, and asked Lee to preside. Asbury and Lee preached with great power at this Conference. In 1797 the second Conference was held here. In 1826 the Conference came for the third time. Bishop George presided. The little society grew very slowly, but it held its own amid strong opposition and bitter persecutions.

Among the early additions to the little church were Abraham Avery, a remarkable man of shrewd intelligence and keen wit, and George Hyde, who was compared to the beloved disciple John. Both of these men were pillars in the young society. Rev. L. Smith was fined seventy pounds for marrying a couple of the Methodist society. The members of the society were taxed and compelled to support the so-called "standing order." If they refused to pay, their property was seized, and they were imprisoned until the tax was paid. Abel Bliss

and a Mr. Howard were taken to prison. Charles Brewer had a cow driven away and sold.

In 1813 a great revival took place. Soon after this Timothy Merritt was appointed pastor, and his labors were successful in a wonderful degree. The establishment of Wesleyan Academy here about this time greatly strengthened the little church. A great revival is recorded as taking place in the first year of the school.

Four buildings are said to have been erected for church use. The first was built in 1794, and seems to have been succeeded by another meeting-house where the Conference of 1826 was held. This building is still standing, directly opposite the house now owned by the society as a parsonage. It has been used for many years as a dwelling-house. The third building was a modest house built on a part of the land now occupied by the Memorial Church. It is now used as a music hall by the Academy. In 1870 the beautiful stone church, the construction of which was made possible through the munificence of friends throughout New England and the connection at large, was dedicated to the service of God. Memorial windows in the tower bear the names of Father Taylor and of Abel Stevens. All the windows are memorial, and include the names of founders and others. Wm. Rice, Charles Virgin, Edward Cooke, Calvin Brewer, Timothy Merritt, Miner Raymond, Amos Binney, Martin Buter, Wilbur Fisk, Elijah Hedding, and many others appear. A complete list of the contributors to this enterprise is suspended in the entrance to the tower. The donors of one thousand dollars or more are Lee Claflin, Amos B. Merrill, Horace Smith, John M. Merrick.

The following is a list of the preachers who have been stationed here or have supplied the pulpit, commencing with 1791: Menzies Raymond and Lemuel Smith, Hope Hall and F. Aldridge, George Pickering, Joshua Hall, Nicolas Snethen and C. Spry, Eben Rogers and Thomas Cooper, Laurence McCombs, Daniel Ostrander, Abner Woods, Henry Ames, Augustus Jocelyn, Elijah Batchelder, Alexander McLane, John Gove, Noble Thomas, B. Hill, I. Tinkham and T. Smith, Hollis Sampson and G. R. Norris, B. F. Lombard, B. P. Hill and William Hinman, Joel Steele and S. Outler, P. Munger and E. Arnold, Elias Marble and T. Tucker, Edward Hyde, Benjamin Sebin, Joel Winch and Job Pratt, William Marsh and Orin Roberts, Salmon Winchester and N. Paine, Leonard Bennett, Ezekiah Davis, Francis Lane, Ebenzer Blake, Daniel Dorchester, Sr., Joel W. McKee and A. Barnes, Thomas Peck, Isaac Jennison, Wilbur Fisk, John Foster, A. Waitt, Samuel Davis, E. Hyde, S. W. Tucker, N. B. Spaulding, Reuben Ransom, James Potter, William Livesey, S. W. Wilson, Charles Adams, N. E. Cobleigh, F. Nutting, H. V. Degen, Charles Baker, L. A. Mudge, Stephen Cushing, Gilbert Haven, Chester Field, H. P. Andrews, William F. Warren, Lorenzo White, George Prentice, N. Fellows, Miner Raymond, Edward Cooke, Hiram P. Satchwell, H. V. Degen, Franklin Furber, James Mudge, T. W. Bishop, W. T. Perrin, Thomas B. Smith, Henry J. Fox, George W. Mansfield, John R. Cushing, Austin H. Herrick, Fayette Nichols, W. H. Thomas.

— Rev. Dr. H. C. Jennings, of Chicago, has sent a folding-organ to Chaplain Cressy of the Thirteenth Minnesota Volunteers, which will be taken to Manila.

— There are twelve guns in Morro Castle, Santiago, named after the twelve apostles, so our men may get a shot almost any time from Matthew, Mark, Luke or John

On July 1st and each Monday, Wednesday and Friday during the season, sleeping car will leave Boston on 3 P. M. train of Boston & Albany R. R., for Lake Placid, via Saranac Lake. Car will return from Lake Placid each Tuesday, Thursday and Sunday.

CHURCH REGISTER

HERALD CALENDAR	
Colebrook Camp-meeting,	July 4-5
First Gen. Conf. Dist. Ep. League at Bangor, Maine,	July 5-8
New England Chautauqua S. S. Assembly at Lakeview, South Framingham, Mass.,	July 18-29
Sixth Annual Convention of Christian Workers at Old Orchard, Maine, Rev. L. B. Bates, leader,	July 30-Aug. 3
HEDDING CHAUTAUQUA:	
Summer School,	Aug. 1-6
Biblical Institute, Assembly,	Aug. 8-13
Aug. 13-20	
West Dudley Camp-meeting,	Aug. 5-15
Richmond Camp-meeting, Rev. I. T. Johnson in charge,	Aug. 5-15
Piscataquis Valley Camp-meeting,	Aug. 8-15
Martha's Vineyard Camp-meeting,	Aug. 14-21
Weira Camp-meeting,	August 15-20
New Haven District Camp-meeting at Plainville,	Aug. 15-20
Empire Grove Camp-meeting,	Aug. 15-23
Laurel Park Camp-meeting will begin	August 22
Sterling Camp-meeting,	Aug. 22-27
Asbury Grove Camp-meeting,	Aug. 23-29
Hedding Camp-meeting,	Aug. 23-27
Willimantic Camp-meeting,	Aug. 23-28
Claremont June Union Camp-meeting,	Aug. 23-30
Groveton Camp-meeting,	Aug. 23-Sept. 3
Rockland Dist. Camp-meeting at Nobleboro, Me.,	Aug. 29-Sept. 3
Kearsage Camp-meeting at Wilmot, N. H.,	Aug. 29-Sept. 3

PULPIT SUPPLY.—A graduate of Boston University School of Theology would like supply work during July and August. Address W., 4 Ashburton Place, Boston.

BANGOR CONVENTION.—Pastors can secure tickets on the steamer leaving Boston July 4, good to return at any time, for four dollars. The company will give a rebate of fifty cents when presented at the Boston office, making the fare for the round trip \$3.50.

The return portion of the regular excursion tickets will be good to return any time before July 10. For tickets and staterooms address Mr. W. H. Hill, Boston & Bangor S. S. Co., Boston, Mass. For entertainment address Mr. C. F. Winchester, 21 Middle St., Bangor, Maine.

LUTHER FREEMAN, Gen. Sec.

It is expected that a large company of Leaguers from the New England and New England Southern Conferences will meet upon the steamer "City of Bangor" on July 4. Patriotic exercises will be held in the evening. The moon rises at 8 29, and a charming trip is anticipated. Let pastors give a last call for the convention at the week-night prayer-meeting or on Sunday. Please make it a special subject of prayer. The steamer leaves at 5 p. m. Passengers are urged to be on hand in good season.

W. T. FERRIN, Pres.

Money Letters from June 6 to 21.

Mrs B J Angell, G A Armstrong, C S Batchelder, W Barton, L L C Best, O E Blake, Mrs J E Baker, S L Beller, Mrs E Bidwell, O M Ball, E L Bruce, O W Bryant, O A Brooks, S J Carroll, J H Coleman, Mrs E Clement, O Case, G W Crosby, W Canham, S M N Caldwell, E E Chapman, J J Congdon, A J Collins, Mrs Doe, H M Dunn, O S Davis, J H Doan, J A Dixon, W H Dunnack, J F Danekin, A Dight, O H Durrell, F L Decker, Mrs E F Day, T Ely, Miss E L Elmer, Mrs O Freeman, Mrs C E Fuller, F J Gifford, G E Gilchrist, S E Grant, W W Guth, J Henry, A A Howard, A M Hardy, A T Heimershausen, J B Kanoga, A J Lockhart, A P Leighton, F M Larkin, A A Lewis, S J Mantle, Maxim Chemical Co, R S Moore, R T Miller, S P Mason, W E Manger, Miss G F Merrow, O E Miles, W Millar, I Parker, J Pullman, Proctor Collier Co, Miss M E Pike, Pico Co, J E Rickards, J E Remick, B P Raymond, Mrs M E Rankin, A E Russell, J T M Stephens, A E Sproul, A Speare, J M Shepherd, J O Sherburn, W M Sterling, W A Smith, A P Sharpe, Mrs D O Searles, A O Saloner, F D Sargent, J E Thomas, W W Thayer, W A Vanhah, Mrs H Vittum, Mrs L B Walker, O O Wood, J Wood, D A Whedon, W H Whitney, A J Wright,

Half rate for the round trip has been made for the Adirondack Excursion via the Fitchburg Railroad on July 1st and 2d. Full information at 280 Washington St., Boston.

MARRIAGES

NEWCOMB—LIBBY.—In Bowers Beach, Me., June 22, by Rev. John A. Ford, Benj. N. Newcomb and Mrs. Gracie G. Libby, both of Scarborough.

FROST—NUTTING.—In Ryfield, June 22, by Rev. W. J. Pomfret, Joseph R. Frost, of Hampstead, N. H., and Abbie C. Nutting, of Quincy, Mass.

RUSHBROOK—TILTON.—In Parkman St. Church, Dorchester, June 22, by Rev. Seth C. Cary, Vincent Wright Rushbrook, of Boston, and Lillian Mabel Tilton, of Needham.

CLARK—BENEDICT.—In Boston, June 21, by Rev. Charles Parkhurst, D. D., George Francis Clark, Esq., of Quincy, and Mrs. Cordelia M. Benedict, of Lynn.

CRATON—GREENWOOD.—At the home of the bride's parents, June 18, by Rev. A. W. L. Nelson, Charles M. Craton, of Concord, and Grace L. Greenwood, of West Medway.

CHANNEL—BEMIE.—In Essex, June 16, by Rev. Joseph Simpson, William J. Channel, of Hamilton, and Lucy A. Bemie, of Salem.

W. H. M. S.—The deaconess anniversary held in connection with the anniversary of the Woman's Home Missionary Society will occur at Ocean Grove, N. J., July 9-11. A program of great value and interest has been prepared. The exercises on July 11 will be private for those concerned. A cordial invitation to be present and participate in these sessions is extended to members of all Conference deaconess boards, all members of local boards of management of any Methodist Episcopal deaconess institution, all officers of societies which have deaconesses under their direction, all superintendents of Homes, and all licensed Methodist Episcopal deaconesses, such deaconesses as have given two years of continuous service, the Bishops and presiding elders of the Methodist Episcopal Church, pastors of the churches and missions having deaconesses under their direction.

FOURTH OF JULY CELEBRATION.—Dover, Somersworth, Rochester, Portsmouth, Greenland, Epping, Raymond, Newmarket, Newfields, Exeter, and other points will unite in a Fourth of July celebration on Hedding Camp-ground. Everybody is invited. D. C. BARCOCK.

"CONVERTED (?) ACTOR."—All preachers Christian workers, and keepers of summer boarders will find it to their advantage, financial and otherwise, to beware of a young man and his companion, whom he claims to be his wife, who are travelling in this part of New Hampshire en route for the Adirondacks, claiming to be "evangelists." Such a couple appeared in the town of Fitzwilliam on June 26, and after having engaged room and board at \$10 per week, set out to "drum up" an audience for an entertainment which he—Mr. Burrill—proposed to give, and in which he could display his talents of ventriloquism, song, impersonation and reading. This entertainment was well attended, and a collection taken to defray expenses. "Mr. Burrill" also claimed to be a teacher of physical culture, and talked to the school children on this subject. According to his own statements, the object of his entertainment was to so interest the people in himself as to draw them to evangelistic services which he hoped to conduct subsequent to his entertainments. "Mr. Burrill" claimed to be an active Y. M. C. A. man, and to have a dozen lectures on various subjects which he could give, the principal one being "Before and Behind the Scenes," which is taken from his life as an actor, but from which life he claims to have been converted. He also claims to be a member of, and licensed as a local preacher by, the Tremont St. M. E. Church of Boston; but in reply to a letter sent to the pastor, Rev. J. D. Pickles, we received a statement to the effect that no such person either belongs to, or has been licensed by, that church. What this "converted actor" would have done here is uncertain, but the line of conduct he followed is not. He deceived his hostess, and having smuggled out his belongings, took an abrupt leave and has not been seen or heard from since. Of course he forgot to pay the \$4 or so that he owed for board.

As we do not know what name he will next appear under, we give a brief description of the man: He is about five feet nine inches tall, slender in form, blue eyes (I think), ears quite prominent, light mustache, hair a little thin and cut in such a way as to enable him to rearrange it for his readings and impersonations. He is well dressed, and is accompanied by a woman somewhat larger than himself. He is a very pleasant and fluent speaker, and has no lack of "check." Although showing many press notices his conduct here proves that at least there is something wrong.

GUY ROBERTS,

Pastor M. E. Church, Fitzwilliam Depot, N. H.

For Dyspepsia

Take Horsford's Acid Phosphate.

Dr. T. H. ANDRUS, late of Jefferson Medical College, Philadelphia, Pa., says: "A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

BOSTON COMMON.—Meeting next Sunday at 5 o'clock. Find the tenth tree north of Park Square on Charles St. mall. Speakers, Revs. George Skene and F. N. Upham. Singers are especially requested to come and help. W. T. FERRIN, For Com.

To Celebrate the 4th of July

I AM receiving communications from our preachers and others from all parts of the country in regard to the celebration of the 4th of July in the interest of the temperance reform. The good work is going ahead.

In answer as to where suitable exercises may be found for the young people who may take part in the services, I am very glad to be able to say that abundant supplies of most excellent selections may be procured by writing to Rev. Alfred Noon, 36 Bromfield St., Boston, Mass.

W. F. MALLALIEU.

The best medicine you can take is that which builds a solid foundation for health in pure, rich blood, Hood's Sarsaparilla.

A new and important factor in high-class travel is the Fitchburg R. R. Continental Limited. Write to J. R. Watson, General Passenger Agent, for full particulars.

A Noteworthy Display

The student of times and manners will be interested to see the noteworthy reproductions of Elizabethan cabinet work which are now on exhibition at the Paine furniture warerooms on Canal St., and one of which is pictured in another column. These old age-stained shapes of the past are becoming very popular by reason of the low price at which they are offered. They readily harmonize with their surroundings, and give an air of distinction to the most commonplace apartment.

Dr. Strong's Sanitarium

Saratoga Springs, N. Y.

For health or recreation. The appointments of a first-class Hotel. Elevator, bells, steam, sun-parlor, and promenade on the roof. Suites with Baths, Massage, Electricity, all baths and health appliances. Turkish, Russian and Natural Sulphur Water baths. The Nauheim Treatment. Adirondack Air, Saratoga waters, Bicycle paths, Tournaments, Entertainments, etc. Send for illustrated circular.

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Special terms are given all HERALD readers, desiring board in a beautifully situated Christian home in a healthful location—an ideal summer residence. Address, Mrs. DORA SMITH, West Dennis, Mass. Reference, J. T. Docking, Pastor.

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L. N. Cushman, 34 Oliver St., Boston, Mass.

Vermont's Inducements

Such inducements as reduced railroad rates and home and hotel accommodations for from \$4 to \$10 a week should appeal to many this year. Vermont offers them. Particulars in "Summer Homes among the Green Hills," published by Central Vermont railroad, and sent for five cent stamp enclosed to either T. H. Hanley, 194 Washington St., Boston, or S. W. Cummings, St. Albans, Vt.

An Appeal to Wealthy Methodists

NEARLY ten months ago the movement for the payment of the debt of \$186,000 on the Missionary Society was projected. Up to this writing \$142,199.41 has been pledged, leaving \$43,800.59 still unprovided for. As yet no large sums have been subscribed. Only one person has proposed to give \$2,000; one, \$1,000; six, \$500. One church, \$400. Scores of times, we have been asked, "Where are our wealthy Methodists?" "Why do not they speak out?" We have answered that we prefer that the debt should be paid by the many who can give small sums, rather than by the few who could give largely. We do not even ask now for large pledges, but we do ask for fifty people who will take the last \$25,000 in \$500 shares. The balance will be easily secured in smaller sums from individuals and churches. Six of the fifty \$500 pledges have already been received, and the remaining forty-four ought to be sent in at once. Thousands of Methodists who will read this can easily give \$500 and not miss it, except as an item in their bank account. Brothers, sisters, I am sure you do not want to see this movement, now so near completion, fail. The pledges made are all conditioned upon the whole sum being covered. Come to the rescue now, without a day's delay, and provide for this remainder that imperils the whole plan. This appeal is to Methodists and friends of Methodism to whom God has given somewhat bountifully of this world's goods, and it is made with the confident expectation that they will promptly respond. Names will be withheld if desired. Send pledges to 150 Fifth Avenue, New York.

A. B. LEONARD.
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Fast time, superb equipment, popularity assured. All of these are qualities possessed by the Fitchburg R. R. Continental Limited, leaving Boston at 9.30 A. M., due at Chicago 2.40 P. M., and St. Louis 6.50 P. M., next day.

THE CONFERENCES

NEW ENGLAND CONFERENCE

South District

Boston Common.—A very large audience listened attentively, last Sunday afternoon, to Rev. N. B. Fisk and Rev. R. F. Holway. Three men asked prayers. Next Sunday, July 3, the speakers will be Rev. Geo. Skene, D. D., and Rev. F. N. Upham. The time has been changed to 5 o'clock. The place is near the ninth large tree north of Boylston St., on Charles St. mall. A special need is felt of people who can help in the singing. A cornet leads, but more voices are very greatly desired. Here is a fine opportunity for Boston Methodists to do good service. U.

Worcester, Trinity.—Children's Sunday was celebrated by a concert in the evening, and an address in the morning by Rev. G. W. King to the children on their religious duties. The lawn party of the Epworth League at the home of Miss Florence Turner was attended by two hundred people. Thirty-three babies made amusement for their friends on baby day.

Grace.—The annual memorial meeting of the Knights of Pythias was held in this church. One hundred and fifty members gathered to hear a special sermon by Rev. W. J. Thompson. The decorations used at the wedding of the pastor were transferred from New York to this city, and

used to decorate the church for the Children's Day exercises. During the pastor's absence Charles W. Delano is to have charge of the services.

Webster Square.—Rev. L. W. Adams took for his subject on Children's Day, "The Canary Bird." A short talk on "The American Flag" was also given. In the evening there was a second service for the little ones. A hundred and fifty people recently sat down to the splendid salad supper served by the ladies of the church, after which there was an entertainment. The pastor takes a month's vacation, which he spends in his cottage at Asbury Grove.

Lake View.—Miss Clara Cushman, formerly missionary to China, gave a lecture on her work before the Woman's Foreign Missionary Society at this church.

Coral Street.—Rev. George E. Sanderson spends his vacation at Sterling camp-ground. About \$50 was obtained at the annual jug-breaking. Not all the jugs have been brought in, so the three prizes have not yet been given out. The pastor's subject for Children's Day was, "The Boy King." The church was beautifully decorated with pictures, bunting, cut flowers and plants. A lawn party has been held for the benefit of the soldiers from this church, and \$15 was netted from the sale of strawberries, cream and cake.

Park Avenue.—Rev. Alonzo Sanderson is to spend his vacation in the city, and intends to raise \$1,000 meanwhile. We are sure he will do it, for he never yet has failed to get the amount he started to obtain.

Quinsigamond.—The collection taken here at the special services was \$11.89, which goes to the Theological School at Evanston, Ill.

Laurel Hill.—Members of the League met at the parsonage for a social time. The house was filled, and the lawn and piazza presented a lively scene. The plants given out after the children's service are to be brought back next year, when three prizes are to be awarded for those showing the best care. QUIZ.

North District

East Pepperell.—The pastor, Rev. C. H. Hanaford, has recently been preaching to large congregations, on Sabbath evenings, on "The Spanish-American War," a sermon before the G. A. R., and one to the teachers of the public schools of the town and the graduating class. U.

MAINE CONFERENCE

Portland District

Newfield.—Rev. W. A. Nottage is pleasantly located in the parsonage, which has been painted and papered. He and his wife have already won their way to the hearts of the people. The older members have been called to their reward, one by one, until but a very few are left. The latest to go was Lorenzo Dunnells, a faithful member for half a century.

Shapleigh.—This circuit was set off from Newfield at the last session of the Conference. Rev. F. R. Welch remains as pastor. Congregations and Sunday-school have largely increased. It is many years since this old church has been lighted up for a Sunday evening prayer-meeting. Everything indicates that this will again come to be one of our strongest circuits. This pastor is in large demand for illustrated lectures, which not only entertain and instruct but are full of the Gospel.

Portland, Congress St.—On Tuesday evening, June 14, a union love-feast was held, led by Rev. F. C. Rogers. About two hundred and fifty were present. The testimonies and prayers indicated a deep spiritual life and strong desire for revival. The meetings, held once in three months, are strengthening the unity of Portland Methodism. They ought to be held every two months, at least.

West End.—Rev. H. E. Dunnack is bringing the men into the church. Recently he invited thirty to a banquet in the vestry. After the supper there were a few speeches bearing upon the work of the church. Many of the guests were

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We roast the Coffee in our own building, granulate it and pack it in two-pound cans while hot. Granulation differs from grinding; ground coffee is uneven—some coarse and some fine—and sometimes you have muddy coffee, due to the uneven grinding.

If your grocer does not sell it we will prepay express on two cans (4 lbs.) to any address in New England on receipt of \$1.00

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The Larkin idea fully explained in beautiful free booklet. Free sample Soap if mention this paper.
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railroad men, for whom this church is doing a good work.

West Scarborough.—Ground has been broken on the church lot for a new parsonage. The cost will be about \$1,500. It will be finished with a very small debt, if any. The people give generously and are enthusiastic over the enterprise. There is good reason to rejoice over the new life in this old charge.

Missionary Debt.—Many pastors are responding to the call. Let all do something.

E. O. T.

NEW HAMPSHIRE CONFERENCE

Concord District

Tilton.—The attendance of Sunday-school teachers during the months of April and May was so nearly perfect that in those months the superintendent only supplied two vacancies. A few others were absent, but they had provided persons to take their places. This is one of our best managed schools. Mr. C. E. Quimby is superintendent.

Weirs.—Hotels are open and cottages are filling up. Everything indicates a good season at this popular resort. On a recent trip we enjoyed the company of Dr. J. M. Buckley from Manchester to this place. He climbed the hill and took in the magnificent view of the Lake and mountains; then went over the Lake to Centre Harbor and back and on to Tilton, where he was to preach the baccalaureate sermon on the Sabbath.

Lisbon.—Everything opens well here. The pastor has been abundant in labors. The parsonage has been put in excellent repair, and we imagine it looks better than when it was first built. They may some day dispose of it and get one in a more desirable location. Rev. J. D. Le Gro has been in New London, Conn., attending a reunion of the party with which he journeyed to Europe last year. A large delegation was present, some coming from Georgia.

Lyman.—The pastor, Rev. A. H. Drury, drives back and forth from Bath. The compensation is small and the tendency of some is to make it smaller. An old parsonage, going to decay, stands unoccupied. They do not pay enough for a man to live with them, but he must spend a part of his time in other labor to earn a living. If we could work the old circuit system, we might do more with some of these small charges.

Landaff.—Rev. J. B. Aldrich is busy with the work of his fifth year here. He is the only five-year man on the district. Everything is pleasant.

Jefferson.—Rev. R. E. Thompson has quite a circuit to travel. He has been over the larger part of it, having journeyed more than five hundred miles in the past two months. He has done a great amount of work about the parsonage grounds, cutting drains, grading and sowing

grass seed. It will not only add much to the looks, but will improve the sanitary condition. Well-attended and interesting meetings are reported, and the quarterly conference was in very good spirits regarding the work. Already the tide of summer travel has begun. The smaller houses are open, and they report everything to be full.

Whitefield.—Until within a few days of the quarterly conference, Rev. W. C. Bartlett has been very well and has done a large amount of pastoral work, having covered almost his entire field. They report good congregations and a good interest in every department. Their finances are in better condition than for many years. The weekly offering shows every dollar in sight for the expenses. The pastor has received nearly double as much as he had up to the same time a year ago. No charge on the district is in better condition in this regard than this one. We are sorry that Mr. Bartlett does not get strong from his old malady, but at times suffers from it very much. He soon gets up, however, and goes at it again.

Personal.—Rev. W. T. Boultenhouse has had a nervous breakdown and has gone away from his work for a few weeks. He is in the Warren House at the Weirs, where he can lounge in a hammock, go boating or fishing, and be free from any care. We expect he will be ready for duty in a few weeks. The work is supplied during his absence.

Ellsworth.—A little company gathered in the church on a Sunday afternoon to listen to a sermon and do the work of the first quarterly conference. While they are miles away from the railroad, with no store or post-office in the town, they are full of courage for the church. Rev. A. P. Reynolds is very faithful in his attention to them. Last year to do the work of this charge, to which also belongs West Thornton, he traveled 6,400 miles, an average of one hundred and twenty-five miles every week. One horse did it all, and he is repeating it this year.

Thornton.—The work is broken up a little at present by reason of the approach to the bridge being out. It will take several weeks for it to be rebuilt. This cuts the congregation in two. Private homes will accommodate them for the time.

B.

VERMONT CONFERENCE

St. Johnsbury District

Newport.—Rev. J. Hamilton and family are pleasantly settled in the midst of a devoted people who have done much to make them feel at home. The congregations are good, the social meetings well sustained, and more money pledged for current expenses than ever before at this time of year.

Hardwick.—This charge has nearly \$4,000 pledged to thoroughly repair the church. They expect to make it as good as new. Rev. W. S. Smithers is made chairman of the committee on repairs. All anticipate a prosperous year. This is the last year of the most successful pastorate in the history of this charge.

Jay.—Rev. J. McDonald is giving himself to the Lord's work in this mountain field just as heartily as if he expected adequate pay. He is greatly beloved by the people, and plans to stay with them as long as his health will warrant, or until the severe weather of midwinter will seem to justify a few weeks or months of vacation.

Cabot.—Rev. I. P. Chase has been cordially received, and is happy in his work. The estimates are kept up, and the "confidence of faith" makes all hopeful of a good year.

Newport Centre.—Rev. G. C. McDonald and family were "pounded" soon after their arrival at the parsonage. But it was that kind of pounding that does not make one sore, but strong. Many "pounds" of useful articles assured the new pastor of the thoughtful kindness of his people.

Woodbury.—The quarterly conference here showed its appreciation of the new pastor by making the estimate more than three times what it has been in recent years, and they plan to raise it all. Rev. C. W. Kelley is giving himself wholly to the work. The granite industry is making this a point of great possibilities. The pastor has already arranged for a reading-room in the vestry of the church and for the organization of a boys' club, to save as many as possible from the influences of the street.

Westfield and Troy.—These villages are less than two miles apart and connected by a smooth and level driveway. The charge should be strong and prosperous. The year opens with much

promise. Rev. F. M. Barnes is a young man, thoroughly devoted to his work, and has already won the hearts and confidence of his people.

H. A. S.

St. Albans District

Conference Minutes.—The Minutes of the last Conference have been issued and distributed. It is a neatly printed volume of 136 pages and contains much valuable information concerning the work of the church. It is evident from even a hasty comparison that the statistical tables are not reliable, but they will help us to an approximate idea of the facts presented. Accepting the figures as at least approximately correct, we find that the St. Albans District has been successful in winning some souls from Satan to Christ during the year, and adding to its numbers in excess of all losses by death, expulsion, removal, etc., at least 68 members and probationers, making the grand total membership of the church, including probationers, 5,053. If all who have gone out from us on the district by death during the year have fallen asleep in Jesus, then the district has given 69 more souls to the blessed company of the church triumphant on high. The Sunday-school army numbers 4,932, with officers and instructors—an increase of 337 scholars and 8 officers and teachers. The number of schools reported is, however, one less than last year. We do not trust the figures in this case. There is an increase of \$266 in missionary contributions; and in the total of benevolent contributions the district stands \$1,286 over last year. This is a very favorable showing and must be encouraging to the presiding elder and to all the preachers who have helped to secure this victory. We understand that the secretaries of the Parent Board have very heartily congratulated the presiding elder, Rev. L. Olin Sherburne, on reporting this year the largest collection in the history of the St. Albans District; and further, that every collection in his term has been the largest in the history of the district, up to its date. This should inspire the soul of every member of the St. Albans District, preachers and laity, with gratitude to God, and incite to greater diligence and zeal in the great work of the Redeemer's kingdom. Brother pastors and members of the laity, let us do our level best to make another advance this year. "In the name of God, Forward!" There are many hopeful indications of progress in the Minutes.

DISFIGURED FOR LIFE

Our little girl's humor commenced with a tiny sore on one nostril, but it kept on spreading till we thought she would never get it cured. We tried everything we could get, but it kept getting larger all the time, till both nostrils, the upper lip, a part of the lower lip, and up one side to the eye, were a solid sore. We thought there was no cure, and that she would be disfigured for life. Finally we tried CUTICURA REMEDIES. We used CUTICURA RESOLVENT and nearly a box of CUTICURA (ointment), and in a short time she was entirely well, with no scar or trace of the humor.

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DEPARTMENT G. W.

AGENTS WANTED

It should find a place in every Methodist home on the district.

Children's Day.—According to reports which are coming in like a flood, most of the appointments on the district celebrated this day. The program prepared by the Board of Education was largely used and gave universal satisfaction. The day was unfavorable in this section of the country, as it rained most of the time.

Bakersfield.—Class-meetings and all other services are well attended. Epworth League Day was a great success. The pastor has been elected president of the League. The first quarterly meeting occasion was greatly enjoyed. A new choir has been organized and gives good satisfaction; twenty-five copies of "Good News in Song" have been placed in the vestry for Sunday evening services. A carriage house and horse-shed is being built. The work is moving harmoniously and successfully. The pastor, Rev. J. S. Allen, says, "Never was I more interested in the Master's work than at present." Miss M. A. Danforth, returned missionary, spoke in the interest of missions on Friday, June 3. She gave a very fine address.

Centerville.—Rev. O. M. Boutwell is preaching here at present to full houses. Mr. Boutwell is making the most of his opportunities to do the work of the Master. He does not intend to be idle during his retirement from the active ranks of the itinerancy.

Waitsfield.—The family of Rev. W. T. Miller, the pastor, are now safely housed in the parsonage. Extensive repairs have been made on the preacher's home, making it very convenient. Mr. Miller met his family in Montreal on their way from Minnesota. His health is greatly improved. He is charmed with Vermont and her grand old hills.

Enosburgh Falls.—Our church in this charming place is persistently "holding the even tenor of its way." A most interesting and profitable Children's Day was celebrated with a special sermon to young people and the usual Sunday-school concert in the evening. The banner for the highest contribution on Children's Day in Vermont Conference last year belongs to this church, according to the annual report of the Board of Education, and so far as yet reported this year they maintain their position. The contribution last year was \$19; this year \$25. No church in the Conference equals this in sustaining the benevolences. According to the last Conference Minutes this church paid for benevolent objects \$1,300, about \$500 more than any other charge. This church has only 167 members, but they are a good, kind, brave, and generous people to serve; a church full of people, and the Holy Ghost to lead. Success is certain in His name.

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A quiet Fourth is assured if the Adirondack Excursion, leaving Bos on July 1st and 2d, via the Fitchburg Railroad, is taken. You can obtain all details at 260 Washington St., Boston.

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Free rooms and free instruction in the heart of Boston. Opens Sept. 21. Address the Dean, M. D. Buell, 12 Somerset St., Boston, Mass.

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Tuition and Furnished Rooms free. Lectures on Special Topics every term. Particular attention given to Sacred Oratory. Fall term begins third Thursday in September. For information address the President,

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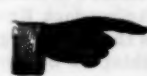
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NEWS OF THE WEEK

Wednesday, June 22

- Cable communication opened with Camp McCalla, Guantanamo Bay.
- Blanco reported to have sent six battalions to assist in the defense of Santiago.
- Fifty persons drowned at the launching of the British battleship "Albion."
- M. Sarrien fails in the attempt to form a new Cabinet for France.
- House Committee on Military Affairs reports favorably a joint resolution to revive the grade of Lieutenant General.
- Miss Christine Bradley presented with a solid silver water set by the W. O. T. U. in recognition of her use of cold water in christening the battleship "Kentucky."

Thursday, June 23

- Successful landing of the troops at Baiquiri, fifteen miles from Santiago; the guns of the men-of-war protecting them.
- Seven mines taken from the bay of Guantanamo by picked crews of the "Marblehead" and "Dolphin," under a heavy fire.
- The repair ship "Vulcan" sails from Boston for Hampton Roads; she will take coal there, and then sail to join Sampson's fleet.
- Russian mission at Washington to be raised to the rank of an embassy; the new Russian ambassador profuse in his professions of friendship.
- Freight train wrecked at Naugatuck seriously interrupts travel and delays the mails.
- Marquis Visconti-Venosta, minister of foreign affairs, will try to form a new Italian Cabinet.
- Opening of the fourth biennial convention of the General Federation of Women's Clubs at Denver, Col.

Friday, June 24

- All the troops of Gen. Shafter's army landed; the Cubans and the "Texas" render valuable assistance. One man killed on board the "Texas."
- The "Yale" sails from Hampton Roads with 1,600 soldiers to re-enforce Gen. Shafter.
- Admiral Camara's fleet reported making its way to the Suez Canal; Madrid says he is bound for the Philippines.
- The forces of the United States occupy Jaraugus, only seven miles from Santiago.
- The Secretary of State has assurances that Germany will not interfere in the Philippines.
- Alfonso XIII. confirmed with great ceremony at Madrid.
- A Chinese torpedo boat destroyer driven ashore at Port Arthur and 130 Chinese drowned.
- Our Government will establish weather signal stations throughout the West Indies and at several points on the South American coast as a means of protection to our men-of-war and transports.
- The monitor "Monadnock," accompanied by the collier "Nero," sails from San Francisco for Manila via Honolulu.
- Riots at Oshkosh, Wis., in connection with the woodworkers' strike there.

Saturday, June 25

- Admiral Sampson cables that Hobson and his companions are well; they have been removed to Santiago.



BABIES THRIVE ON IT.

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- The Queen Regent suspends the Spanish Cortes.
- Seven steamers of the Atlantic Transport Line purchased by the Government for \$4,000,000.
- President Paul Krueger of the Transvaal seriously ill.
- Senate discussing Hawaiian annexation; conference report of bankruptcy bill agreed to.
- The van of the American army in Cuba encounters Spaniards in ambush, but routs them after a severe engagement.
- M. Paul Peytral fails to form a new cabinet in France.
- The New York arsenal is shipping 2,000,000 cartridges to the front daily.
- Torpedo boat "Rowan" makes 25 knots on her unofficial trial trip.

Monday, June 27

- Rev. Dr. J. L. Withrow accepts the call to Park Street Church, Boston.
- Camara's fleet arrives at Port Said.
- The famous Clifton House at Niagara Falls burned; loss, \$250,000.
- The resignation of Marquis Ito, premier of Japan, is announced.
- No cabinet in France or Italy at last accounts.
- Starvation threatening Cardenas and Matanzas.
- The Great Western Distillery at Peoria, Ill., second largest in the United States, struck by lightning and totally destroyed; loss, \$300,000.
- Steamer "Glooscap" sails from Philadelphia with 2,793 tons of coal for Admiral Dewey; cargo costs \$9,000, freight \$20,000.
- Report of the formation of a steel trust, with a capital of \$80,000,000.
- Fire losses for 1897 were \$2,451,592,481 — \$2,382,845 less than 1896.

Tuesday, June 28

- Havana said to be threatened with famine, and the police force shows signs of mutiny.
- Spain reported to be arming a third fleet to be ready in five weeks.
- Commodore Watson to be sent to Spain with an armored squadron. Commodore Howell to relieve him in command of the blockading squadron.
- Middlemen said to be getting profits of goods manufactured in New England for army contracts.
- Most of the town of Riasan, Russia, destroyed by fire.
- Our advance guard within four miles of Santiago.
- Italy gives notice that Spanish men-of-war will not be allowed to take coal at any Italian port.
- The Red Cross League will undertake to raise \$300,000 for a hospital ship to be sent to Manila.
- British consul reports that he visits Hobson freely, and that Hobson and his companions are well treated.
- "Vesuvius" proves that the "Merrimac" does not effectually block the channel at Santiago.
- Ex-President Cleveland and family are at Gray Gables for the summer.

— As next Monday is the Fourth of July, which is a legal holiday, our church news correspondents and others are requested to send in their copy by Friday, July 1. This

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will be necessary in order to secure an insertion in the issue of July 6.

— Mr. Vernon B. Swett, the efficient secretary of the Boston Social Union, and the secretary of the Boston Wesleyan University Club, was married at high noon, Monday, June 27, in Brookline, to Miss Olivia H. Hatfield, of Pittston, Pa. The ceremony was performed by Rev. W. I. Haven. Both the bride and groom are graduates of Wesleyan University. We proffer them our heartiest congratulations.

— Rev. J. E. C. Sawyer, D. D., editor of the *Northern Christian Advocate*, preached at the anniversary of the Y. M. C. A. of the University of Vermont, at Burlington, on the evening of Commencement Sunday, June 28. The various Protestant churches of the city united in the service.

— The address delivered last week by Rev. E. M. Taylor, D. D., of Harvard St. Church, Cambridge, before the Alumni Association of the Harvard Dental School, awakened enthusiastic appreciation and response.

— We are pained to learn of the death of Rev. W. E. Hopkins, which occurred at North Reading, June 17, of tubercular consumption. His funeral occurred in the church, June 19, Rev. S. A. Bragg officiating, assisted by the pastors of the Congregational and Baptist churches in North Reading and by Rev. E. B. Lavalette, of Dorchester, one of the deceased's fellow students in the School of Theology, Boston University. A wife and three children — the youngest born since his death — survive him.

The best hotels in the mountains will make special rates for the popular Adirondack Excursion of July 1st and 2d via the Fitchburg Railroad. Apply at 260 Washington St. for details.